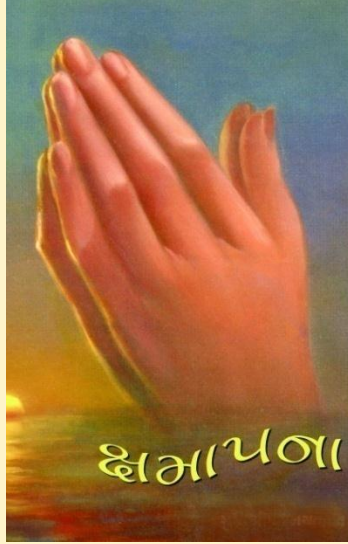


English Pratikraman Observance of Self-Reflection

Original Verses
English Interpretations



Repentance and Forgiveness

**I forgive all living beings
May all living beings grant me forgiveness
My friendship is with all living beings
My enmity is totally nonexistent**

JAINA Education Committee
Federation of Jain Associations in North America

English Pratikraman

JAINA Education Series (JES 931)

First Edition: May 2006

Second Edition (revised): April 2007

Third Edition: December 2007

Fourth Edition: April 2009

Fifth Edition: January 2011

ISBN: 1-59406-044-4

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Published by:
JAINA Education Committee
Federation of Jain Associations in North America

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**DEDICATED
TO
People around the World
Committed to Compassionate Living**

for their continued effort in promoting Non-violence, protection of the environment and a spirit of compassionate interdependence with nature and all living beings.

Special thanks to the people practicing a strict vegetarian (Vegan) and Alcohol/drug free life-style for inspiring us to see a true connection between the principle of Non-violence and the choices we make.

A vegan and alcohol/drug free life-style stems from a compelling ethical and moral value system, where one makes a conscious effort not to harm any animals and not to harm his own body, mind & soul. As a result, one avoids the use of all animal products such as meat, fish, chicken, eggs, milk, cheese, ice-cream, butter, ghee, and all other dairy products as well as refraining from the use of silk, fur, pearls, leather, or any other products created from animal cruelty. One also refrains from all types of addictive substances such as alcohol and illicit drugs.

Note:

Records from the last four years of YJA and YJP conventions indicate that more than 10% Jain Youth registered as Vegans.

The New York Times (October 2005) reports that 6 million Americans are Vegan.

English Pratikraman

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Preface

Mithyātva (false knowledge about the attributes of our soul and worldly reality) and Kashāyas which are anger, ego, deceit, and greed are the soul's impurities. We need to remove such impurities in order to attain total freedom or liberation. To remove such impurities, Jainism has prescribed six essential practices known as Āvashyaka to be performed daily. Pratikramana is defined as the 4th Āvashyak.

The Six Āvashyakas or Practices are:

- | | | |
|---|---|--|
| 1 | Sāmāyika | Equanimity |
| 2 | Chauvisattho or
Chaturvimshati-stava | Devotional Prayer |
| 3 | Vandanā | Respecting Monks and Nuns |
| 4 | Pratikraman | Repentance and Confession of Sins
of Minor Violations of Vows |
| 5 | Kāyotsarga | Meditation in Yoga Posture |
| 6 | Pratyākhyāna or
Pachchakhāna | Religious Vows |

Monks and nuns and devoted Jain lay people (Shrāvaks and Shrāvikās) staunchly observe these rituals, while others practice them to the best of their ability.

During the last few centuries, studies of Jain literature indicate that the word “Pratikraman” is used as a common noun for all six essential acts (six Āvashyaka). This is also meaningful because over the course of time, the Pratikraman ritual has been enhanced to include ritual sutras of all six Āvashyakas.

Hence the present Pratikraman ritual which covers all six Āvashyaka or six essential acts, occupies an important place in the Jain tradition, comparable to Sandhyā in the Vedic (Hindu) tradition, Namāz in Islam, Kharavela Avesta in the Zoroastrian faith, and confessional prayer in the Jewish & Christian traditions.

The annual Pratikraman that all Jains should strive to participate in is called Samvatsari Pratikraman, which is performed on the last day of Paryushan.

Pratikraman should be performed as per the rituals defined in our ancient literature with proper understanding to obtain maximal benefit. However, this is very difficult for the primarily English

speaking community in the Western world. Hence it is our humble attempt to bring together a simple and more comprehensible Pratikraman ritual for them.

In this ritual, we have maintained the traditional flavor of the original sutras along with their essence and meaning. For English speakers, the Sutras may be difficult to pronounce without due practice. However after understanding the purpose and meaning of the Pratikraman, **one can either recite sutras or the explanation of sutras.** It should be noted, however, that reciting the original sutras generates internal spiritual vibrations that the English translation cannot.

The source of this ritual is the English Pratikraman book compiled by Dr. Surendra Singhvi, blessed by Gurudev Shri Chitrabhanuji and the late Āchārya Shri Sushil Muniji in 1989. We have also carefully reviewed and used the other English Pratikraman books and references compiled and published by Dr. Nagin J. Shah, Ahmedabad and Late Dr. Madhuben Sen of Gujarat Vidyāpith, Dr. Manubhai Doshi of Chicago, Dr. Mukesh Doshi and Dr. Pradip and Darshana Shah of Jain Center of Chicago, Mr. Harendra Shah of Jain Center of Northern California, and Mr. Narendra Sheth of San Diego. We continually update this ritual as we receive feedback from various Jain scholars and youth of North America.

We are grateful to Pujya Āchārya Shri Nandighosh Vijayji M.S. Pujya Panyās Shri Ajaysagarji M.S. and Shri Pundit Dhirajlal D. Mehta of Surat-India for their guidance with regards to the traditional Pratikraman ritual that helped us to produce this book.

We are very thankful to Kavita Shah Bafana of New Jersey, Mukesh Chhajer of Raleigh, Shilpa Shah of Atlanta, Darshana Shah of Chicago, Rekha Banker of Raleigh, Mayur and Rita Lodaya of Chapel Hill, Hetali Lodaya of Chapel Hill, Sudhir Shah of Connecticut and Samuel Wallace of Raleigh, for editing and reviewing various aspects of this book.

We are not Jain scholars but we learn and teach Jainism to the Pāthashālā students of North America. We seek forgiveness for any mistakes, oversights, understatements, or overstatements in the material presented here. We request you to use the material objectively and provide positive suggestions so that we can incorporate them into future revisions.

Pravin K. Shah
JAINA Education Committee
Federation of Jain Associations in North America

Articles - To Understand Pratikraman Ritual

- A. - Importance of Proper Performance of a Ritual
- B. - Paryushan and Das Lakshana Parva
- C. - English Pratikraman - Observance of Self-Reflection



ESSENCE OF JAINISM

Non-violence (Ahimsa)

Respect for the life of all beings
leading to compassionate living and selfless service

Non-absolutism (Anekantvad)

Respect for the views of others
leading to mutual understanding and peaceful co-existence

Non-possessiveness (Aparigraha)

Respect for the environment
leading to voluntary limits on desires and ethical living

A. - Importance of Proper Performance of a Ritual

As per Jain literature, sutras are to be recited in certain physical postures along with proper reflection in order to obtain spiritual benefit from a particular ritual. Both physical postures and internal reflection are the various forms of Yoga. In general, Yoga is defined as that which connects with the soul or leads to absolute emancipation or liberation.

Jain rituals are practiced using two forms of Yoga namely; Kriyā Yoga and Jñāna Yoga.

A1. - Kriyā Yoga

During the ritual, we recite sutras and perform activities in certain physical posture known as Kriyā Yoga. It is of two kinds:

Āsana Yoga (Physical Posture):

The proper physical postures nurture and strengthen the different thoughts and feelings in our pursuit for liberation.

Varna Yoga (Pronunciation of Sutra):

The proper pronunciation of the phrases and words which lend strength and fortify the feelings and thoughts will help in achieving absolute liberation.

Āsana Yoga and Varna Yoga together express the positive energy and vibrations of a soul (Atma) in the external form. They become the source of the destruction of Karma and the generation of virtuous qualities. These two states of physical postures are also known as Kāya Yoga.

A2. - Jñāna Yoga

The knowledge about the ritual along with the proper internal reflection during its performance is called Jñāna Yoga. It instills the feelings and thoughts as per the meaning of the ritual and absorbs it in the consciousness.

Jñāna yoga is of three forms: Artha Yoga, Anālambana Yoga and Nirālambana Yoga. These are, in fact, the three states of activities of mind (Mano Yoga).

Artha Yoga (Meaning):

To absorb the meaning of the phrases properly in the consciousness while pronouncing them.

Ālambana Yoga (Feelings):

Generating thoughts and feelings based solely on the phrases and their meaning.

For example: - When offering salutations; to utter the word "Namo" combined with the salutation posture and to deeply feel the thought of complete surrender to the teachings of Tirthankars with the "help" of the word and its meaning.

Nirālambana Yoga (Pure Meditation):

To elevate the mental conscious condition of Ālambana yoga to a point where even the external awareness of the word and its meaning merges with the consciousness, thereby no external reliance remains.

All these five Yogic forms of Kriyā Yoga and Jnāna Yoga together, are critical to the proper performance and execution of a religious ritual. These lead to the purification of the soul and manifest its unlimited powers.



To hurt or kill any living being amounts to hurting or killing one's self.

Compassion to others is compassion to one's own self.

Therefore one should avoid violence like poison and thorns.

Bhagavati Arādhana, 797

There's no knowledge without right conviction,

No conduct is possible without knowledge,

Without conduct, there's no liberation,

And without liberation, no deliverance.

Uttarādhyayan Sutra, Ch. 27, Verse 30

*Only that science is a great and the best of all sciences,
the study of which frees man from all kinds of miseries.*

Mahāvira (Isibhasiya, 7/1)

B. - Paryushan and Das Lakshana Parva

Generally, festivals are celebrations characterized by excitement, enthusiasm, and enjoyment; Jain festivals are characterized by renunciation, austerities, study of the scriptures, and repetition of holy hymns by reciting Sutras and Stavans, meditation, and expressing devotion for the Tirthankars.

Paryushan is the most important festival in Jainism. It is observed during the month of August and/or September. The Shvetāmbar sect observes it for 8 days while the Digambar sect observes it for 10 days where it is known as Das Lakshana Parva. During these eight or ten days, the entire Jain community becomes engrossed in spiritual and religious activities.

Literally, Paryushan means “coming together from all directions”. This symbolizes growth and transformation.

The word “Paryushan” has several meanings:

- Pari + Ushan = all kinds + to burn = to burn (shed) all types of karmas. Our scriptures have prescribed twelve different types of austerities (tap) such as fasting, to reduce our Kashāyas and thereby eliminate our karmas.
- Another meaning of “Ushan” is to stay closer. We stay closer to our own soul (remember the qualities of our true soul) by doing Swādhyāy (self-study), meditation, and austerities during Paryushana.
- Pari + Upashamanā = Upashamanā means to suppress, mainly our passions (Kashāyas - anger, ego, deceit and greed) from all sources.

The purpose of life according to Jain teachings is to realize oneself, as well as to experience wholeness, peace, compassion, and reverence for all life. Therefore, the real purpose of Paryushan is to purify our soul by observing and correcting our own faults, asking for forgiveness for the mistakes we have committed, and taking vows to minimize our faults. During Paryushan we should strive to minimize our worldly affairs so that we can concentrate on the qualities of our true self.

Paryushan is a period of repentance and confession for the undesirable acts of the previous year, and to practice austerities that help minimize our passions and vices, which shed accumulated karma. Austerity, the control of one's desire for material pleasures, is a part of spiritual training. During this period, some people fast for the entire period of eight or ten days,

while others fast for shorter periods, although the Jain scriptures recommend a minimum three day fast. However, it is considered obligatory to fast on the last day of Paryushan. Fasting usually involves complete abstinence from food or drink, but during the daytime, drinking of water that has been boiled and cooled in the morning is permissible. If one cannot fast for the whole day, eating only one meal also counts as limited fasting.

There are regular ceremonies in the temple and meditation halls during this time. During the first three days of Paryushan the Sādhus and Sādhvis deliver sermons related to the five activities that lay people (Shrāvaks and Shrāvikās) are required to do during Paryushan.

Five Essential Activities of Paryushan:

- | | | |
|---|------------------------|---|
| 1 | Amāri
Pravartan | Leading a non-violent life, working towards a non-violent world, and supporting animal welfare activities |
| 2 | Sādharmaik
Vātsalya | Respecting fellow human beings and supporting humanitarian activities |
| 3 | Attham Tapa | Observing fasts for the last three days of Paryushan |
| 4 | Chaitya
Paripāti | Visiting different Jain temples, Jain libraries, Upāshrays, and supporting other charitable and religious organizations |
| 5 | Kshamāpanā | Repenting our sins, forgiving others and requesting forgiveness from others |

In the Shvetāmbar tradition, the Kalpa Sutra, a Jain scripture that includes a detailed account of the life of Bhagawān Mahāvīr and other Tirthankars' is read to the congregation from the fourth through the last day of Paryushan.

On the fifth day the auspicious dreams of Bhagawān Mahāvīr's mother Trishalā are celebrated at a special ceremony. The final day of Paryushan, known as Samvatsari, the day of repentance of our past sins and forgiveness to others, is the most important day of Paryushan.

The Digambar tradition calls this festival Das Lakshana Parva and observes it for 10 days. Each day is dedicated to one virtue.

10 Religious Virtues:

- | | | |
|-----|--------------|--------------------------------|
| 1. | Kshamā | Forgiveness |
| 2. | Mārdava | Humility |
| 3. | Ārjava | Straightforwardness |
| 4. | Shaucha | Contentment - absence of greed |
| 5. | Satya | Truth |
| 6. | Samyam | Restraint of all senses |
| 7. | Tapa | Austerities |
| 8. | Tyāg | Charity |
| 9. | Ākinchan | Non-possessiveness |
| 10. | Brahmacharya | Chastity or Celibacy |

Some traditions read the Tattvārtha Sutra, an ancient Jain scripture that covers the entire Jain philosophy, is read to the congregation. The scripture has 10 chapters and one chapter is read every day.

The last day of Paryushan (Samvatsari) and the first day of the Das Lakshana Parva (Kshamā) are the day of forgiveness, and the most important day for all Jains.

This is the day when all Jains repent for their past sins, ask for forgiveness from family, friends, enemies, and especially from those with whom they have struggled, for hurting them in any way either knowingly or unknowingly during the past year. It is essential to our spiritual advancement that we do not harbor ill will or hold grudges beyond a year. Hence, the annual occasion for repentance and forgiveness is the most important day in Jain tradition.

By meditating and purifying ourselves during these eight days of Paryushan or ten days of Das Lakshana, we come to realize ourselves. We call the Festival of Paryushan, the Festival of the Soul; when we forgive, we become one with the light of our soul.

On the last day those who have observed rigorous fasting are honored, especially to encourage others to follow their example.

Listening to the Kalpa Sutra, Tattvārtha Sutra, or some other scripture, taking positive steps to ensure the welfare of all living beings, developing the feeling of brotherhood towards fellow human beings and forgiveness for all living beings, doing penance,

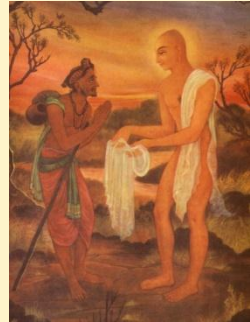
visiting neighboring temples, libraries, and Upāshrays are all important activities during this time.

After performing Samvatsari Pratikraman or Das lakshana celebration, Jains request forgiveness from all living beings in person, via telephone, or via mail. One example of such a request in writing is shown below:

**On This Auspicious Occasion of
KSHAMAVANI
We Beg Forgiveness
For Our Intentional and Unintentional
Wrongdoings
Michchhä mi Dukkadam**

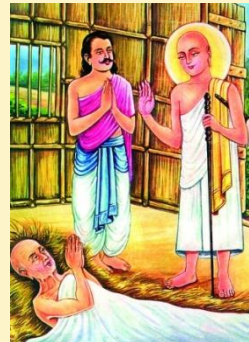
Charity at Its Peak

Ascetic Mahāvīr donates a piece of heavenly cloth to poor. The cloth was left on his shoulder by Lord Indra, the king of heavenly gods, after his self-initiation. (Shvetāmbar Tradition)



Humility at Its Peak

Guru Gautam Swami requests Anand Shrāvak (a lay person) for his forgiveness because he had doubted his Knowledge (Jnāna) and Truthfulness



C. - English Pratikraman - Observance of Self-Reflection

Jainism believes that from time immemorial, every soul is full of impurities. Mithyātva (Ignorance) and Kashāya (anger, ego, deceit, and greed) which arise from attachment and hatred are the soul's impurities. To reduce and to remove such impurities, Jainism has prescribed certain practices known as Āvashyaka (essential practices) to be performed daily and regularly by all Jains.

These practices free the human mind from negative thoughts of attachment and hatred and enhance the soul's spiritual progress, ultimately leading to liberation. Ancient Jain literature defines six such activities.

Six Āvashyaks or Daily Practices:

- | | |
|---|--|
| 1. Sāmāyika | State of Equanimity for certain duration |
| 2. Chauvisattho or Chaturvimshati-Stava | Devotional Prayer to Tirthankars |
| 3. Vandanā | Respecting Ascetics |
| 4. Pratikraman | Repentance and Confession of Sins of minor violations of Vows |
| 5. Kāyotsarga | Non-attachment to the Body |
| 6. Pratyākhyāna or Pachchakhāna | Religious Vows |

Each Āvashyak ritual includes many original Sutras written in Ardha-Māgadhi and Sanskrit languages. These Sutras consist of many hymns in praise of the Tirthankaras and many verses of repentance, confession, and requests for forgiveness.

C1. - Sāmāyika - State of Equanimity

To remain in the state of equanimity without attachment and hatred, and to treat all living beings equal to one's self is called Sāmāyika. Equanimity is the act of remaining calm and tranquil. It implies neutrality of mind and temper. It is essential for the practice of nonviolence and removal of Mithyātva and Kashāyas, which ultimately removes all Karma.

This ritual is performed to develop equal regard towards all living beings, equanimity towards pleasure and pain, and to be free from attachment and aversion.

- During Sāmāyika, a devotee renounces worldly activities, fully controls his or her mind, speech and bodily activities, and lives the life of an ascetic. It is important to remain calm, meditate, read

scriptures, or perform pratikramana ritual and request for forgiveness for one's sins.

One should reflect on the following attributes of the soul:

- Equanimity towards all beings
- Self-control with pure aspirations
- Abandonment of all thoughts tainted by desire and aversion.

During Sāmāyika, if one thinks about material happiness, family, friends, and relationships, all of which are not true reflections of the soul, one should meditate on the Sutra called:

"NĀ-HAM" - I am not that

To reinforce identification with the soul, which has the qualities of perfect knowledge, vision, bliss, and power, meditate on the Sutra:

"SO-HAM" - I am that

By meditating on the true nature of the soul, bad karmas (sins) are eradicated. Therefore, it is recommended that all Jains perform Sāmāyika as often as possible and at any time of the day.

Types of Sāmāyika

There are two types of Sāmāyika - partial and complete. Complete Sāmāyika relates to monks and nuns because they practice equanimity at all times. The partial Sāmāyika is for lay people (Shrāvaks and Shrāvikās) so that they can learn to gradually detach themselves from all external objects. The minimum duration for the partial Sāmāyika is 48 minutes.

Faults to be avoided during Sāmāyika:

Jain scriptures describe 32 faults of Mind, Speech, and Body to be avoided during Sāmāyika.

Ten Faults of Mind

- To perform Sāmāyika without respect to its goals or procedures
- To perform Sāmāyika for prestige
- To perform Sāmāyika out of greed
- To perform Sāmāyika for vanity
- To perform Sāmāyika out of fear
- To perform Sāmāyika for material rewards and power
- To perform Sāmāyika with doubts
- To perform Sāmāyika with anger
- To perform Sāmāyika with impertinence, without respect to Tirthankar (Dev), Teacher (Guru), and Religion (Dharma)

- To perform Sāmāyika under pressure from others or without conviction

Ten Faults of Speech

- To use offensive speech
- To speak without thinking
- To speak or sing such songs that arouse uncontrollable emotions
- To use condensed sutras for convenience or to save time
- To use quarrelsome language
- To gossip
- To use mocking language
- To use hasty speech without clarity
- To use irrational speech
- To use unclear and ambiguous speech

Twelve Faults of the Body

- To sit with one leg over the other
- To sit with unsteady posture
- To sit with wavering eyesight
- To digress or to deviate from Sāmāyika for domestic or other work
- To lean against something
- To stretch the body, hands, and legs without reason
- To stretch the body lazily or to sleep
- To make sounds by stretching fingers of hands and feet (cracking knuckles)
- To remove dirt from the body
- To sit with one's hand on the head or forehead in a sorrowful posture or to walk without carefully sweeping the floor
- To sleep or to remain idle
- To cause oneself to be served by others without a reason

Sutras Recited During 1st Sāmāyika Āvashyak

Jain Prayer to Great Souls	Namaskār Mahāmangal Sutra
Benedictory Verse	Chattāri Mangalam Sutra
Guru Sthāpanā	Panchindiya Sutra
Forgiveness Verse of Sāmāyika	Iryā Vahiyae Sutra
Introspection and Kāyotsarga	Tassa Uttari and Annattha Sutra
Vow of Sāmāyika	Karemi Bhante Sutra

Concluding Vows of Sāmāyika	Sāmāyika-vaya-jutto Sutra
Guru Utthāpanā	Namaskār Mahāmangal Sutra

C2. - Chaturvimshati Stava - Prayer to Tirthankars

This is the reverential worship of the twenty-four Tirthankars to reflect on their qualities, such as freedom from attachment and aversion (Vitarāgatva).

Types of Devotional Prayer

The devotional prayer is also of two types; external (dravya) and internal (bhāva). To express one's devotion by worshipping Tirthankars' idols with purifying substances like rice and flowers constitutes external praise (dravya stuti), while to devotionally praise their inherent qualities is internal praise (bhāva stuti).

During Pratikraman, this is accomplished through the recitation of the following Sutras

- Namutthunam Sutra praises the qualities and virtues of the Tirthankar
- Logassa Sutra worships all 24 Tirthankars by name
- Jaya Viyarāya Sutra is a devotional prayer to Tirthankar
- Pukkharā-vara-di Sutra salutes the teachings (Āgam scriptures) of the Tirthankaras
- Siddhānam buddhānam sutra bows to all Siddhas along with Lord Mahāvīr and the pilgrimage (Tirtha) places where the Tirthankaras have attained nirvana

These prayers inspire an individual to practice these ideals in his/her own life. In this Pratikraman, we have incorporated Namutthunam, Logassa, and Jaya Viyarāya Sutras.

Sutras Recited During Chaturvimshati Stava Āvashyak

Worshipping of 24 Tirthankars	Logassa Ujjoyagare Sutra
Saluting Qualities of Tirthankars	Namutthunam Sutra
Devotional Prayer to Tirthankars	Jaya Viyarāya Sutra

C3. - Vandana – Respecting Ascetics

Vandana means paying respect to all ascetics including Āchāryas, Upādhyāyas, and all other Sādhus and Sādhvis.

Types of Vandana:

There are three types of Vandana defined in Jain literature.

If we meet an ascetic on the road or any other places, we can just bow our head by saying 'Matthaena Vandāmi' or 'Vandāmi Namamsāmi', which means I bow to you.

If we visit ascetics in their Upāshray (temporary residence), then we should inquire about their well-being and request forgiveness for any impoliteness towards them.

Pratikraman ritual should be done in the presence of an ascetic. During the traditional Pratikraman ritual, one recites Suguru Vandanā sutra, which is a complete Vandanā of an ascetic.

For English Pratikraman, we have chosen the second type of Vandanā, because this will be most useful when any English speaking Jain visits an ascetic in an Upāshray. However the complete Vandanā (third type - Suguru Vandanā sutra) is defined in Appendix of this book.

Sutras Recited During 3rd Vandana Āvashyak

Bowing to Ascetics	Ichchhāmi Khamāsamano Sutra
Bowing to Ascetics	Tikhutto Sutra
Wellness of Guru	Ichchakāra sutra
Ascetics Forgiveness Sutra	Abbhutthio Sutra

C4. - Pratikraman – Repentance and Confession of Sins

"Prati" means "back" and "kraman" means "to go". It means to go back, to reflect and review, to confess and atone, asking for forgiveness from others for one's own faults of mind, body, and speech in one's daily activities, and forgiving faults of others and extending friendship to all.

Therefore, Pratikraman involves repentance and sincere confession for past sinful deeds and thoughts as well as the forgiveness of others' faults. This process of self-discipline provides protection from present sinful acts, and prevents future sinful acts through renunciation.

Types of Pratikraman

Jain monks and nuns must perform this ritual in accordance with tradition. Devoted Jain lay people staunchly observe this ritual while others practice it as often as possible.

It is recommended that Pratikraman be done twice a day, once in the morning known as Rāi Pratikraman and once in the evening known as Devasi Pratikraman. The morning Pratikraman is for the atonement of minor violations of vows incurred during the night

and the evening Pratikraman is for the minor violation of vows of the day. There is a special Pratikraman for every fortnight (Pakkhi), every four months (Chaumäsi), and yearly (Samvatsari) Pratikraman if not possible to perform the daily Pratikramans.

The annual Pratikraman that all Jains should strive to observe is called Samvatsari Pratikraman. The Samvatsari Pratikraman is performed on the last day of Paryushan and is followed by forgiveness, i.e. asking forgiveness for our wrongdoings to all living beings and forgiving others for their faults.

It generates feelings of friendliness and love towards all. Pratikraman (self-analysis) can make our lives happy and peaceful as well as build a harmonious society.

Dravya and Bhāva Pratikraman

The Jain ethics system outlines 5 great vows to be practiced by monks and nuns who have totally renounced worldly life. However for lay people, it outlines 12 vows (Vratas) of limited nature (see Appendix) that are less intense than those followed by monks and nuns. Jainism defines that everyone should strive to adopt these vows according to one's individual capacity and circumstances. The ultimate goal is to accept them as full vows.

In order to effectively avoid sinful activities, one should abandon wrong belief (Mithyātva), an un-restrained lifestyle (Avirati), unawareness, laziness, or lethargy (Pramāda), passions (Kashāya) and inauspicious activities of body, speech, and mind (Aprashasta Yoga).

To accept right faith or conviction, achieve self-restraint, become spiritually vigilant, cultivate good qualities like compassion and nonviolence, and attain the true nature of soul after giving up worldly activities is the essence of Pratikraman. In other words, it means returning to and reaffirming the path of nonviolence, truthfulness, and non-attachment.

During Pratikraman, a lay person reflects on these vows and repents and requests for forgiveness for minor violations (known as Atichār) that may have been committed knowingly or unknowingly. Contemplation on each of these vows takes place so that we are more aware of such circumstances and can avoid such minor violations of vows in the future.

If Pratikraman is performed only to confess past sinful acts and with an open declaration not to commit them in future, but the individual readily commits sinful activities, then this type of

recitation of the ritual is called Dravya or external Pratikraman. Dravya Pratikraman is not useful; on the contrary, it is harmful. It deceives one's own self and is meant simply to deceive others.

If after the performance of Pratikraman ritual, an individual minimizes or eliminates sinful activities in real life, then the Pratikraman is called Bhāva or internal Pratikraman, which is very useful for purification of the soul.

Eligibility to do Pratikraman

Jain literature clearly indicates that the Pratikraman ritual is meant for repenting and requesting forgiveness for **“one's past minor violations of the vows that may have occurred knowingly or unknowingly”**.

As previously mentioned, monks and nuns are to follow the 5 great vows and for lay people, there are 12 vows of limited nature. Hence the Pratikraman ritual is meant for monks, nuns and only those lay people who follow these vows. The logic is that if one does not practice the vows, then the question of repenting and forgiveness of minor violations of the vows does not arise.

Many Jain lay people do not practice the 12 vows. Therefore, after understanding the purpose and meaning of our great ritual, every Jain should strive to adopt the 12 vows of lay people according to their capacity and circumstances. They should review them before Samvatsari Pratikramana and improve their limits every year in such a way that ultimately they will be able to fully practice the vows and live an ascetic life.

Inclusion of Six Āvashyaks in the Ancient Pratikraman Āvashyak

During the last few centuries, review of Jain literature indicates that the word “Pratikraman” is used as a common noun for all six essential acts (six Āvashyakas). This is also meaningful because during the course of time the Pratikraman ritual has been expanded and enhanced to include the sutras of all other Āvashyakas. This way lay people can easily complete all six daily Āvashyak rituals within 48 minutes.

Sutras Recited During the 4th Pratikraman Ävashyak

General repentance of all Sins	Samvatsaria (Devasia) Padikkamane Thäüm? Sutra
Repentance of Sins to all Living Beings of the universe	Säta Läkha Sutra
Atonement of Eighteen Sins	18 Pöpsthänak Sutra
Atichär for minor violations of Lay people's Vows	Contemporary Text
Universal Forgiveness to All Living Beings	Khämemi Savve Jiva Sutra

C5. - Käyotsarga – Meditation in a Yoga Posture

Käyä means body and Utsarga means moving away or rising above. Hence, Käyotsarga means rising above bodily activities to focus on the inner self, thus developing non-attachment towards our body while in meditation (Käyotsarga). To perform Käyotsarga in its true form, it is necessary to give up all passions.

Attachment to one's body must be renounced in order to attain virtuous meditation (Dharma Dhyäna) and pure meditation (Shukla Dhyäna). During Pratikraman ritual, this is accomplished by meditation upon 12 Namaskär Sutra Käusagga after repentance and confession of sins.

Sutras Recited During 5th Käyotsarga Ävashyaka

Introspection and Käyotsarga	Arihanta-cheiyänam, Annattha, and Namaskär Sutra
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C6. - Pratyäkyäna or Pachchakhäna – Taking Religious Vows

Taking religious vows (self-control, renunciation of sinful activities, or doing pious activities) is called pratyäkyäna. This declaration is of two types - external (Dravya) and internal (Bhäva).

External or Dravya pratyäkyäna

Renunciation of external things like food, shelter and other possessions is Dravya pratyäkyäna.

Internal or Bhāva Pratyākhyāna

Renunciation of internal impure states of the soul such as ignorance, anger, greed, ego, deceit, non-restraint, attachment and aversion are known as Bhāva or true Pratyākhyāna.

One cannot attain true Bhāva Pratyākhyāna without performing complete Dravya Pratyākhyāna. For instance, one can begin by renouncing delicious food and other luxuries and live a simple life. The true performance of Bhāva pratyākhyāna (true renunciation) leads to stoppage of new karma (Samvara), which gives rise to ultimate equanimity (Sambhāva), and the attainment of liberation.

Hence the religious vows foster spiritual advancement through self-control.

C7. - Reflections on Spirituality

At the conclusion of the Pratikraman, we have added certain sutras to reflect upon the qualities of our true teacher (Sadguru), universal peace, universal friendship, and spirituality of self by reciting certain sutras and text.

Sutras Recited During Reflections

Reflection on True Teacher (Sadguru)	Some sutras from Atmasiddhi Shāstra
Reflection on Universal Peace	Upsargāh Kshayam Yānti Sutra
Reflection on Universal Friendship	Shivmastu Sarva Sutra
Reflection on Spirituality and Pure Consciousness	Some sutras from Atmasiddhi Shāstra and Simple Text



Those who are ignorant of the supreme purpose of life will never be able to attain nirvana (liberation) in spite of their observance of the vows (vratas) and rules (niyama) of religious conduct and practice of chastity (Shilā) and tapas (penance).

Samaya sārā, 153

Preparation for Pratikraman

Sāmāyika and Pratikraman rituals are to be performed in the presence of a monk or nun. However, in his/her absence, one symbolizes the presence of the monk by keeping a religious scripture in front on a table or stand and placing a rosary (Navakārvāli) over the scripture. Some sects perform the Pratikraman ritual facing the Northeast direction as this symbolizes the presence of the living Tirthankar Simandhar-swami of Mahavideha land (Kshetra).

Rules of Pratikraman:

- Wear clean (freshly washed) clothes.
- Keep a Charavalo (cotton* broom) to sweep the floor prior to any unexpected movements of the body.
- Sit on a rectangular cotton* piece of cloth (Katāsanu) on the floor.
- Place a clean Muhapatti (handkerchief) in front of the mouth during the recitation of sutras or keep your mouth covered by Muhapatti at all times.
- Refrain from activities such as eating, drinking, and chewing.
- If possible, avoid using the restroom during Pratikraman.
- Maintain serenity and silence when Sutras are not being recited by you.

* Note

Jain literature indicates that one should sit on a woolen cloth and keep a woolen broom during the ritual for the protection of crawling bugs and insects during rainy season and other time.

However currently all commercial wool is produced by torturing and exploiting sheep and other animals. Also there are no bugs and insects crawl in the Jain centers or in our houses in North America. The usage of these two items has only symbolical meaning.

Hence we have replaced wool items with cotton items.



Pratikraman

Observance of Self-Reflection

Pratikraman Ritual

The complete Pratikraman is observed in the following steps known as six Essentials (Āvashyaka).

1A	Sāmāyika Adoption	Adopting vows of Sāmāyika
2	Chauvisattho or Chaturvimshati-stava	Praying to the 24 Tirthankars
3	Vandanā	Respecting Ascetics
4	Pratikraman	Repentance, Confession, and Forgiveness
5	Kāyotsarga	Non-attachment to the Body
6	Pratyākhyāna or Pachchakhāna	Religious Vows
1B	Sāmāyika Conclusion	Conclusion of Sāmāyika



Pratikraman Ritual Postures

1.0 1st Essential (Part-1): Adoption of Sāmāyika



First a person adopts a vow of Sāmāyika or state of equanimity during the duration of Pratikraman by reciting all the Sutras indicated in this section.

1.1 Jain Prayer to Great Souls - Namaskār Mahāmangal Sutra

Namaskār Mahāmangal Sutra, popularly known as Namaskār Mantra, Navakār Mantra or Namokkār Mantra, is the most revered prayer in Jainism. It offers obeisance to the five supreme beings known as Pancha Parmeshtis, namely:

Arihanta, Siddha, Āchārya, Upādhyāy and Sādhus which include all monks and nuns of any religion who practice the 5 great vows of conduct.

In the first and second sentences, obeisance is offered to the omniscient beings, which are Arihanta and Siddha. In the third, fourth, and fifth sentences, obeisance is offered to ascetics including Āchārya, Upādhyāy and all Sādhus and Sādhvis. The sutra offers obeisance to the qualities of Pancha Parmeshtis, not to the individuals. The remaining four sentences explain the importance and benefit of these obeisances. There are a total of 108 qualities or attributes of these five supreme beings. The Jain rosary (Mālā) has 108 beads signifying these attributes.

Attributes: Arihanta – 12, Siddha – 8, Āchārya – 36, Upādhyāy – 25, and Sādhu – 27 = Total - 108

नमस्कार महामंगल सूत्रः

नमो अरिहंताणं ।

नमो सिद्धाणं ।

नमो आयरियाणं ।

नमो उवज्झायाणं ।

नमो लोए सव्वसाहूणं ।

एसो पंच नमुक्कारो, सव्वपावप्पणासणो ।

मंगलाणं च सव्वेसिं, पढमं हवइ मंगलं ॥

Namaskāra Mahāmangal Sutra

Namo arihantānam.

Namo siddhānam.

Namo āyariyānam.

Namo uvajjhāyānam.

Namo loe savva-sāhunam.

Eso panca-namukkāro, savva-pāva-ppanāsano;
mangalānam ca savvesim, padhamam havai mangalam.

Namo Arihantānam

I bow to the Arihantas (Tirthankars) who have reached enlightenment by conquering or eliminating all their Kashāya or vices such as anger, ego, deceit, and greed, who have attained infinite knowledge, vision, bliss, and power and have shown the path that ends the cycle of birth, life, and death to the lay people.

Namo Siddhānam

I bow to the Siddhas or liberated souls that have attained the state of perfection and immortality after the attainment of Keval-Jnāna and completion of their current duration of life, thereby achieving total freedom from all karma. =

By destroying all 8 types of karmas Siddhas acquire 8 unique attributes of their soul. They are as follows:

Anant Jnān	Infinite Knowledge
Anant Darshan	Infinite Perception
Avyābādha Sukha	Eternal Happiness
Anant Chāritra	Perfect Conduct
Akshaya Sthiti	Immortality
Arupitva	Formlessness
Aguru Laghutva	No Social Status
Anant Virya	Infinite Power and Energy

Namo Āyariyānam

I bow to the Āchāryas, who lead the Jain order, and show us the path to liberation, i.e., the path of Right Conviction or Faith, Right Knowledge, and Right Conduct.

Namo Uvajjhāyanam

I bow to the Upādhyāys, who are the religious scholars and guides of the scriptures. They explain to us the true nature of the soul and karma as well as the importance of spiritual life over material life.

Namo Loe Savva Sāhunam

I bow to all ascetics who strictly follow the five great vows of conduct and inspire us to live a simple life. The five vows are:

Ahimsa (Nonviolence and Compassion), Satya (Truthfulness), Asteya (Non-stealing), Brahmacharya (Chastity), and Aparigraha (Non-possessiveness and Non-attachment)

Eso Pancha Namukkāro

To these five types of great souls, I offer my obeisance.

Savva Pāvap-panāsano

May such obeisance help lessen my sins.

Mangalā-nam cha Savvesim

Giving this praise is most auspicious.

Padhamam Havai Mangalam

It is so auspicious as to bring inner peace and happiness.



"The Arhats of the past, those of the present and the future narrate thus, discourse thus, proclaim thus, and affirm thus:

***One should not injure, subjugate, enslave,
torture or kill any animal, living being, organism
or sentient being.***

*This doctrine of Non-Violence (Ahimsa Dharma) is
immaculate, immutable and eternal."*

Āchārāṅga Sutra, Ch. 4

1.2 Benedictory Verse - Chattäri Mangalam Sutra

After praying to the five great personalities, this sutra explains that the Tirthankars, Liberated souls (Siddhas), Ascetics, and the religion preached by Tirthankars are very auspicious and divine and we should take refuge in them.

चत्तारि मंगलं सूत्रः

चत्तारि मंगलं, अरिहंता मंगलं,

सिद्धा मंगलं, साहू मंगलं,

केवलिपण्णत्तो धम्मो मंगलं ।

चत्तारि लोगुत्तमा, अरिहंता लोगुत्तमा,

सिद्धा लोगुत्तमा, साहू लोगुत्तमा,

केवलिपण्णत्तो धम्मो लोगुत्तमो ।

चत्तारि सरणं पवज्जामि, अरिहंते सरणं पवज्जामि,

सिद्धे सरणं पवज्जामि, साहू सरणं पवज्जामि,

केवलि पण्णत्तं धम्मं सरणं पवज्जामि ॥

Chattäri Mangalam Sutra:

chattäri mangalam, arihantä mangalam,

siddhä mangalam, sähu mangalam,

kevali pannatto dhammo mangalam.

chattäri loguttamä, arihantä loguttamä,

siddhä loguttamä, sähu loguttamä,

kevali pannatto dhammo loguttamo.

chattäri saranam pavvajjāmi, arihantä saranam pavvajjāmi,

siddhä saranam pavvajjāmi, sähu saranam pavvajjāmi,

kevali pannatam dhammum saranam pavvajjāmi.

These four are the most auspicious in the universe:

The Arihantas, the Siddhas, the ascetics, and the religion shown by the omniscient beings (Tirthankars).

These four are the most divine in the universe:

The Arihantas, the Siddhas, the ascetics, and the religion shown by the omniscient beings (Tirthankars).

May I take refuge in these four:

The Arihantas, the Siddhas, the ascetics, and the religion shown by the omniscient beings (Tirthankars).

1.3 Guru Sthāpanā - Panchindiya Sutra

Generally, Sāmāyika is performed in the presence of a Guru or an ascetic. However, in their absence, one places a religious book in front with a rosary (Navakār Vali) of 108 beads above the book, to symbolize the presence of a Guru.

Now holding a Muhapatti (handkerchief) in the left hand and extending the right palm towards the scripture, recite the Panchindiya Sutra.

पंचिंदिय सूत्र

पंचिंदिय-संवरणो, तह नव-विह-बंधेचर-गुत्तिधरो.

चउविह-कसाय-मुक्को, इअ अट्ठारस-गुणेहिं संजुत्तो.....1.

पंच-महव्वय-जुत्तो, पंच-विहायार-पालण-समत्थो.

पंच-समिओ तिगुत्तो, छत्तीस-गुणो गुरु मज्झ.....2.

Pancindiya Sutra

pancindiya-samvarano,
taha nava-viha-bambhacera-guttidharo.

cauviha-kasāya-mukko,
ia atthārasa-gunehim sanjutto.....1.

panca-mahavvaya-jutto,
panca-vihāyāra-pālana-samattho.

panca-samio tigutto,
chattisa-guno guru majjha.....2.

A Guru Possesses the 36 Qualities:

Control over the Five Senses:

He possesses complete control over the pleasures of touch, taste, smell, sight, and hearing senses. These are known as the five Indriya Nishedha.

Observance Nine Stipulations of Celibacy:

He observes celibacy by following its nine stipulations. These steps provide proper protection to the vow of celibacy known as the nine Brahmacharya Vāda.

- Not looking at a person of the opposite gender with the sense of sensual pleasure
- Not thinking of the past sensual pleasures of one's life
- Not staying with a person of another gender
- Not talking about a person of the opposite gender with pleasure
- Not occupying the seat that was used by a person of the opposite gender for even a short time
- Not staying nearby where a couple might be staying
- Not consuming intoxicating substances, such as alcohol or drugs.
- Always eating less than one's appetite
- Not decorating the body

Avoidance of the Four Passions:

He completely avoids the four passions: anger, ego, deception and greed, thereby having control over the four Kashāyas.

Adherence to the Five Great Vows:

He completely follows the five great vows: non-violence, truthfulness, non-stealing, celibacy, and non-possessiveness, which are collectively known as the five Mahāvratas.

Observance of Five Spiritual Codes of Conducts:

Observance of the fivefold spiritual code of conduct: Right Conviction (Samyak Darshan), Right Knowledge (Samyak Jñān), Right Conduct (Samyak Chāritra), Right Austerities (Samyak Tapa), and Vigor (Virya). This is known as following the five Āchāras.

Following of the Five Samitis:

Awareness and care while walking, speaking, accepting anything, placing or replacing any items, and disposing of human waste and other items. This is known as following the five Samitis.

Following the Three Guptis

Constraint of the mind speech and body. This is known as following the three Guptis.

1.4 Observation of Muhapatti

The Muhapatti (handkerchief) is used to cover the mouth or keep it in front of mouth so that one minimizes in order to minimize violence towards invisible bacteria in the air.

The four corners of the Muhapatti represent right faith, right knowledge, right conduct, and self-control. It is folded in such a way that eight layers of material are used to protect invisible bacteria.

Some Jains keep it around their mouth, while others hold it in the front of their mouth while reciting Sutras during Sāmāyika or Pratikraman.

In Jain tradition, every religious activity is supposed to be undertaken with the appropriate permission from Guru. Therefore, the lay person first seeks permission to inspect the Muhapatti.

इच्छाकारेण सन्दिसहः भगवन !

सामायिक मुहपत्ति पडिलेहुं ? (पडिलेह) इच्छं

lcchākāren Sandisah Bhagavan !

Sāmāyika Muhapatti Padilehun ? (padilehah) lccham.

Oh! Forgiving Gurudev, may I have your kind permission to inspect the Muhapatti? (Yes, you may). I will now do it.

Now unfold the Muhapatti and make sure no insects are trapped in the material. Then fold it back properly. The one side of the folded portion of the Muhapatti has 8 layers of material.

After folding it, one holds the Muhapatti in the right hand and touches the left arm with the Muhapatti from fingers to shoulder indicating acceptance of good qualities or virtues by saying:

I accept nonviolence, truthfulness, non-stealing, control over sensual pleasures, less attachment towards worldly objects, graciousness, and helping all living beings.

Then the folded Muhapatti is swapped in the left hand and one touches the right arm from shoulder to fingers indicating rejection of bad qualities by saying:

I reject anger, ego, deceit, greed, jealousy, stealing, violence, attachment to worldly objects, and uncontrollable sensual pleasures.



***Life is like a garden:
A tender heart is its beauty.
A sweet tongue is its fragrance.
A disciplined mind is its purity.***

1.5 Forgiveness Verse of Sāmāyika - Iryā Vahiyae Sutra

It is very important to ask for forgiveness and repent for sins we committed either knowingly or unknowingly before performing Sāmāyika, Pratikraman, and Chaitya Vandan (praying to the Tirthankars at the temple). After doing so, we should perform introspection (Kāyotsarga), so we do not commit these sins again. The ritual in which we perform atonement during Sāmāyika is known as Iriyāvahiya.

Reciting this sutra specifies the sins that may have been committed by an individual in ordinary day-to-day life while moving around. He/she repents and asks for forgiveness for these sins.

इरियावहिया सूत्रः

इच्छा-कारेण संदिसह भगवन् ! इरियावहियं पडिक्कमामि ?

- इच्छं, इच्छामि पडिक्कमिउं.1.
- इरियावहियाए, विराहणाए.2.
- गमणागमणे.....3.
- पाण-क्कमणे, बीय-क्कमणे, हरिय-क्कमणे,
ओसा-उत्तिंग-पणग-दग-मट्टी-मक्कडा-संताणा-संकमणे.4.
- जे मे जीवा विराहिया.5.
- एगिंदिया, बेइंदिया, तेइंदिया, चउरिंदिया, पंचिंदिया.6.
- अभिहया, वत्तिया, लेसिया, संघाइया, संघट्टिया,
परियाविया, किलामिया, उद्धविया,
ठाणाओ ठाणं संकामिया, जीवियाओ ववरोविया,
तस्स मिच्छा मि दुक्कडं.7.

Iriyāvahiya Sutra

icchā-kārena sandisaha bhagavan !

iriyāvahiyaṃ padikkamāmi ?

- iccham, icchāmi padikkamium.....1.
- iriyāvahiyaē, virāhanāē.2.
- gamanā-gamane.....3.
- pāna-kkamane, biya-kkamane, hariya-kkamane,
osā-uttinga, panaga-daga,
matti-makkadā-santānā-sankamane.4.

je me jivā virāhiyā.5.
egindiyā, beimdiyā, teimdiyā, caurindiyā, pancindiyā.6.
abhihayā, vattiyā, lesiyā, sanghāiyā, sanghattiyā,
pariyāviyā, kilāmiyā, uddaviyā, thānāo thānam,
sankāmiyā, jiviyāo vavaroviyā,
tassa micchā mi dukkadam.7.

Meaning

While walking I may have hurt or crushed living beings such as:

- Live seeds
- Live plants
- Living beings in the dew
- Living ant hills
- Living moss
- Living beings in the water
- Living beings in the earth
- Living webs of spiders

Whatever living beings may have been hurt by me:

- Living beings with only one sense, the sense of touch, as in the elements of earth, water, fire, air, and plants;
- Living beings with only two senses, the sense of touch and taste, such as worms and shell creatures;
- Living beings with three senses, the sense of touch, taste, and smell, such as ants;
- Living beings with four senses, the sense of touch, taste, smell, and sight, such as bees, wasps, and other flying insects;
- Living beings with all five senses, the sense of touch, taste, smell, sight and hearing, as in beings of the water (fish), beings of the land (mammals, animals and human), and beings of the sky (birds).
- Whoever may have been struck by me while traveling;
- Whoever I may have covered by dust;
- Whoever I may have been rubbed up against;
- Whoever I may have been forced to collide with;
- Whoever I may have inflicted pain upon;
- Whoever I may have frightened;
- Whoever I may have hurt by touching or tilting them;

- Whoever may have been tormented by being turned upside down;
- Whoever I may have shifted from one place to another;
- Whoever I may have made lifeless.

May all that be forgiven and may all the suffering I caused, knowingly or unknowingly, come to an end.

May the ignorance in me that caused pain to other living beings come to an end, and may they all forgive me.

1.6 Käyotsarga - Tassa Uttari and Annattha Sutra

After requesting forgiveness from all living beings of the universe, the next step is to discipline one-self in order to avoid future sins. This is done via Käyotsarga (motionless body) and introspective meditation on a Jain prayer. This meditation also helps reduce our Kashāyas, which in turn reduces our past bad karma.

By reciting Tassa Uttari Sutra, one states the intention of meditating in a motionless posture.

By reciting Annattha Sutra, one enumerates the list of minor violations that may happen while in a motionless yoga posture.

तस्स उत्तरी सूत्र

तस्स उत्तरी-करणेणं, पायच्छित्त-करणेणं,

विसोही-करणेणं, विसल्ली-करणेणं,

पावाणं कम्माणं निग्घायणद्वाए, ठामि काउस्सग्गं.1

Tassa Uttari Sutra:

tassa uttari-karanenam, päyacchitta-karanenam,

visohi-karanenam, visalli-karanenam,

pävānam kammānam,

nigghāyanatthāe, thāmi käussaggam.....1.

Meaning

In order to repent and atone my sins, purify my soul, remove obstacles, and stop future sinful activities, I will undertake meditation for certain duration in a motionless meditative posture (Käusagga).

अन्नत्थ सूत्र

- अन्नत्थ-ऊससिएणं, नीससिएणं, खासिएणं, छीएणं, जंभाइएणं,
उड्डुएणं, वाय-निसग्गेणं, भमलीए, पित्त-मुच्छाए.1.
सुहुमेहिं अंग-संचालेहिं, सुहुमेहिं खेल-संचालेहिं,
सुहुमेहिं दिट्ठि-संचालेहिं.2.
एवमाइएहिं आगारेहिं, अ-भग्गो अ-विराहिओ,
हुज्ज मे काउस्सग्गो.3.
जाव अरिहंताणं भगवंताणं, नमुक्कारेणं न पारेमि.4.
ताव कायं ठाणेणं मोणेणं ज्ञाणेणं, अप्पाणं वोसिरामि.5.

Annattha Sutra

- annattha-usasienam, nisasienam,
khäsienam, chienam, jambhäienam,
udduenam, väya-nisaggenam, bhamalie, pitta-mucchäe. .1.
suhumehim amga-sancälehim, suhumehim khela-
sancälehim, suhumehim ditthi-sancälehim.2.
evamäiehim ägärehim, a-bhaggo a-virähio,
hujja me käussaggo.3.
jäva arihantänam bhagavantänam,
namukkärenam na päremi.4.
täva käyam thänenam monenam jhänenam,
appänam vosirämi.5.

Meaning

I will now engross myself in meditation in a completely motionless yoga posture (Käyotsarga) for a specified duration. I will remain motionless apart from breathing, coughing, sneezing, yawning, belching, involuntarily losing balance, vomiting, fainting, reflex eye movements and other involuntary bodily movements.

I will meditate and avoid any sinful activities by keeping my body motionless and observing complete silence. At the conclusion of meditation, I will complete the Käyotsarga by offering salutations to Arihanta.

Note: The proper posture for meditation is to sit or stand-up straight, keep eyes half open, and focused on the scripture located in the center on the Sthāpanā and recite the Namaskār Sutra in silence. If you cannot keep your eyes half-open, then keep them fully closed.

Do Kāusagga (Meditation) of 4 Namaskār Sutra and at the conclusion say "namo arihantānam".

1.7 Vow of Sāmāyika - Karemi Bhante Sutra

Karemi Bhante Sutra is recited to take the vow of Sāmāyika. Sāmāyika means equanimity. In essence, the person follows the five great vows of conduct for the duration of Sāmāyika. During Sāmāyika, one should do meditation, Pratikraman, or religious study, and otherwise recite Namaskār Sutra continuously in silence. One should not attend to or think of any worldly matters.

करेमि भन्ते सूत्र

करेमि भन्ते !

सामाज्यं सावज्जं जोगं पच्चक्खामि,

जाव नियमं पज्जुवासामि,

दुविहं, ति-विहेणं,

मणेणं, वायाए, काएणं,

न करेमि, न कारवेमि, तस्स भन्ते !

पडिक्कमामि, निंदामि, गरिहामि, अप्पाणं वोसिरामि.1.

Karemi Bhante Sutra:

karemi bhante !

sāmāyam sāvajjam jogam paccakkhāmi,

jāva niyamam pajjuvāsāmi, duviham, ti-vihenam,

manenam, vāyāe, kāenam, na karemi, na kāravemi,

tassa bhante ! padikkamāmi, nindāmi, garihāmi,

appānam vosirāmi.....1.

Meaning

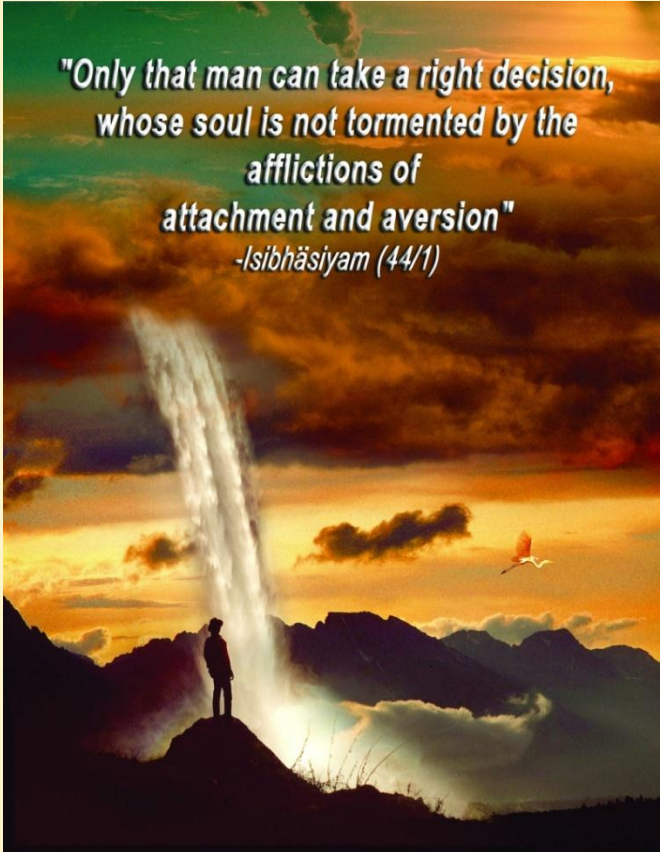
Oh Forgiving Gurudev! I will meditate, worship, and repent for my sins, or study religious scriptures for the duration of Sāmāyika.

I also take the vow of refraining from all wrongful activities.

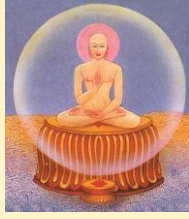
With the two-fold activities; I will not do and I will not make others do any wrongful activities.

With three-fold activities of mind, speech, and body, I will not overlook or participate in any wrongful activities.

Oh respected Guruji! I give up all harmful activities of my mind, my speech, and my body. I condemn my wrongful actions. I express disapproval of my de-merits. I am determined to free myself from worldly bondage.



2.0 2nd Essential: Praying to 24 Tirthankars



Arihanta



Siddha

A person worships the 24 Tirthankars by reciting Logassa, Namutthunam, and Jaya Viyarāya Sutas.

2.1 Worshipping of 24 Tirthankars - Logassa Sutra

By recitation of the Logassa Sutra, one worships and praises the virtues of the twenty-four Tirthankars and offers obeisance to them.

लोगस्स सूत्र

- लोगस्स उज्जोअ-गरे, धम्म-तित्थ-यरे जिणे.
 अरिहंते कित्तइस्सं, चउवीसं पि केवली.....1.
 उसभ-मजिअं च वंदे, संभव-मभिणंदणं च सुमइं च.
 पउम-प्पहं सुपासं, जिणं च चंद-प्पहं वंदे.....2.
 सुविहिं च पुप्फ-दंतं, सीअल-सिज्जंस-वासु-पुज्जं च.
 विमल-मणंतं च जिणं, धम्मं संतिं च वंदामि.....3.
 कुंथुं अरं च मल्लिं, वंदे मुणि-सुव्वयं नमि-जिणं च.
 वंदामि रिट्ठ-नेमिं, पासं तह वद्धमाणं च.....4.
 एवं मए अभिथुआ, विहुय-रय-मला पहीण-जर-मरणा.
 चउ-वीसं पि जिणवरा, तित्थ-यरा मे पसीयंतु.....5.
 कित्तिय-वंदिय-महिया, जे ए लोगस्स उत्तमा सिद्धा.
 आरुग्ग-बोहि-लाभं, समाहि-वर-मुत्तमं-दिंतु.....6.
 चंदेसु निम्मल-यरा, आइच्चेसु अहियं पयास-यरा.
 सागर-वर-गंभीरा, सिद्धा सिद्धिं मम दिसंतु.....7.

Logassa Sutra

logassa ujjoa-gare, dhamma-tittha-yare jine.
arihante kittaisam, cauvisam pi kevali.1.
usabha-majiam ca vande,
sambhava-mabhinandanam ca sumaim ca.
pauma-ppaham supāsam,
jinam ca canda-ppaham vande.2.
suvihim ca puppha-dantam,
siala-sijjamsa-vāsu-pujjam ca.
vimala-manantam ca jinam,
dhammam santim ca vandāmi.3.
kunthum aram ca mallim,
vande muni-suvvayam nami-jinam ca.
vandāmi rittha-nemim,
pāsam taha vaddhamānam ca.4.
evam mae abhithuā,
vihuya-rayā-malā pahina-jara-maranā.
cau-visam pi jinavarā,
tittha-yarā me pasiyantu.5.
kittiya-vandiya-mahiyā, je e logassa uttamā siddhā.
ārugga-bohi-lābham, samāhi-vara-muttamam-dintu.6.
candesu nimmala-yarā, āiccesu ahiyam payāsa-yarā.
sāgara-vara-gambhirā, siddhā siddhim mama disantu.7.

Meaning

Oh, Arihantas (Tirthankaras)! You are shedding divine light on the entire universe. Founders of divine laws and conqueror of inner enemies, I praise you, Oh omniscient, the twenty-four Tirthankaras.

I bow to Rishabha-dev, Ajitnāth, Sambhavnāth, Abhinandan, Sumatināth, Padmaprabha, Supārshva, and Chandraprabhu.

I bow to Suvidhināth or Pushpadanta, Shitalnāth, Shreyānsnāth, Vāsupujya, Vimalnāth, Anantnāth, Dharmanāth, and Shāntināth.

I bow to Kunthunāth, Aranāth, Mallināth, Munisuvrat-swāmi, and Namināth.

I bow to Arista Nemināth, Pārshvanāth, and Vardhamān (Mahāvīrswāmi).

I praise the Arihantas who have eliminated all karma that obstruct the true qualities of soul, and thereby are free from the cycle of birth and death. These are the twenty-four Tirthankaras (Jinas) that bless me.

Oh, Arihantas! You are praised, bowed to, and whole-heartedly worshipped. You are the purest souls in the universe. Grant me divine energy and Right Conviction (Bodhi Samyaktva) and the highest state of consciousness.

You are purer than the moon and more brilliant than the sun. You are deeper than the oceans. Please assist me to attain perfection.

2.2 Qualities of Tirthankars - Namutthunam Sutra

This Sutra enumerates the virtues of a Tirthankar and offers obeisance to all Tirthankaras. The king of heavenly beings (devas) Shakrendra recites this Sutra at the time of conception and birth of a Tirthankar. This Sutra is also known as 'Shakra Stava' Sutra

नमुत्थु णं सूत्रः

- नमुत्थु णं, अरिहंताणं, भगवंताणं.1.
 आङ्ग-गराणं, तित्थ-यराणं, सयं-संबुद्धाणं.....2.
 पुरिसुत्तमाणं, पुरिस-सीहाणं, पुरिस-वर-पुंडरीआणं,
 पुरिस-वर-गंध-हत्थीणं.....3.
 लोगुत्तमाणं, लोग-नाहाणं, लोग-हिआणं,
 लोग-पईवाणं, लोग-पज्जोअ-गराणं.4.
 अभय-दयाणं, चक्खु-दयाणं, मग्ग-दयाणं,
 सरण-दयाणं, बोहि-दयाणं.....5.
 धम्म-दयाणं, धम्म-देसयाणं, धम्म-नायगाणं,
 धम्म-सारहीणं, धम्म-वर-चाउरंत-चक्कवट्टीणं.6.
 अप्पडिहय-वर-नाण-दंसण-धराणं, वियट्ठ-छउमाणं.....7.
 जिणाणं, जावयाणं, तिन्नाणं, तारयाणं, बुद्धाणं,
 बोहयाणं, मुत्ताणं, मोअगाणं.....8.
 सव्वन्नुणं, सव्व-दरिसीणं, सिव-मयल-मरुअ-मणंत-

मक्खय-मच्चाबाह-मपुणरावित्ति सिद्धिगइ-नामधेयं
ठाणं संपत्ताणं, नमो जिणाणं, जिअ-भयाणं.9.
जे अ अईया सिद्धा, जे अ भविस्संति-णागए काले.
संपइ अ वट्टमाणा, सच्चे ति-विहेण वंदामि.10.

Nammutthunam Sutra:

namutthu nam, arihantānam, bhagavantānam.1.
āi-garānam, tittha-yarānam, sayam-sambuddhānam.2.
purisuttamānam, purisa-sihānam, purisa-vara-
pundariānam, purisa-vara-gandha-hatthinam.3.
loguttamānam, loga-nāhānam, loga-hiānam,
loga-paivānam, loga-pajjoa-garānam.4.
abhaya-dayānam, cakkhu-dayānam, magga-dayānam,
sarana-dayānam, bohi-dayānam.5.
dhamma-dayānam, dhamma-desayānam,
dhamma-nāyagānam, dhamma-sārahinam,
dhamma-vara-cāuranta-cakkavattinam.6.
appadihaya-vara-nāna-dansana-dharānam,
viyatta-chaumānam.7.
jinānam, jāvayānam, tinnānam, tārayānam, buddhānam,
bohayānam, muttānam, moagānam.8.
savvannunam, savva-darisinam, siva-mayala-marua-
mananta-makkhaya-mavvābāha-mapunarāvitti
siddhigai-nāmadheyam thānam sampattānam,
namo jinānam, jia-bhayānam.9.
je a aiyā siddhā, je a bhavissanti-nāgae kāle.
sampai a vattamānā, savve ti-vihena vandāmi.10.

Meaning

I bow to the Arihanta Bhagavants. I bow to the Jinas, the Tirthankaras, and the self-enlightened ones.

I bow to the best among men, the lions among men, the best lotus among men, and the highest species of elephants among men.

I bow to the best in the world, the guides of the world, the benefactors of the world, the beacons of the world, and the enlighteners of the world.

I bow to the liberators from fear, the givers of vision, the givers of the path, the givers of refuge, the givers of right conviction, and the givers of enlightenment.

I bow to the givers of law, the preachers of law, the masters of law, the leaders of law, the world monarchs of law, and those who are the best in all four directions.

I bow to those who are liberated from the bondage of false knowledge, who are the holders of unrestricted and ultimate knowledge and faith, who in this world are the light, the liberators, the refuge, and the movers and givers of rest.

I bow to those who are the victors and the givers of victory, the saviors and the saved, the givers of enlightenment and the enlightened, and the givers of liberation and the liberated.

I bow to the all-knowing, all-seeing Jinās, who have conquered fear and who have attained the blissful, stable, formless, infinite, imperishable, unobstructed, and eternally perfect state and existence.

I bow to Bhagavan Mahāvīr, the last Tirthankar, whose arrival was determined by the preceding Tirthankars.

I pay homage and I bow to Bhagawān, and may the Revered Bhagawān cast his gracious glances at me here.

2.3 Prayer to Lord Tirthankar - Jaya Viyarāya Sutra

Jaya Viyarāya Sutra is also known as Pranidhāna Sutra which denotes a state of ecstasy. It relates to an act in which the physical, mental and spiritual faculties together are sincerely praying to Lord Tirthankar.

जय वीयराय! सूत्रः

जय वीयराय! जग-गुरु!, होउ ममं तुह प्पभावओ भयवं!.

भव-निव्वेओ मग्गाणुसारिआ इड्डफल-सिद्धी.....1.

लोग-विरुद्ध-च्चाओ गुरु-जण-पूआ परत्थ-करणं च.

सुह-गुरु-जोगो तव्वयण-सेवणा आ-भवमखंडा.....2.

वारिज्जइ जइ वि नियाण-बंधणं वीयराय! तुह समये.

तह वि मम हुज्ज सेवा, भवे भवे तुम्ह चलणाणं.....3.

दुख-कखओ कम्म-कखओ, समाहि-मरणं च बोहि-लाभो अ.

संपज्जउ मह एअं, तुह नाह! पणाम-करणेणं.....4.

Jaya Viyarāya! Sutra:

jaya viyarāya! jaga-guru!, hou mamam tuha ppabhāva
bhayavam!.

bhava-nivveo maggānusāriā itthaphala-siddhi.1.

loga-viruddha-ccāo guru-jana-puā parattha-karanam ca.

suha-guru-jogo tavvayana-sevanā ā-bhavamakhandā....2.

vārijjai jai vi niyāna-bandhanam viyarāya! tuha samaye.

taha vi mama hujja sevā, bhava bhava tumha calanānam.

.....3.

dukkha-kkhao kamma-kkhao,

samāhi-maranam ca bohi-lābho a.

sampajjau maha eam, tuha nāha! panāma-karanenam....4.

Meaning

Oh! Vitarāga (one who is beyond attachment and aversion)

Tirthankar, Oh! Spiritual leader of the universe, through your grace and blessings, I can be free from worldly life and follow the path of right conduct in order to attain liberation.

I will lead a life of high morals and ethics, become respectful to and take good care of Guru Mahārāj and elderly people, be of service to others, and find the right spiritual leader and adopt his teachings.

Oh! Vitarāga Parmātmā (Tirthankar), I am aware of the fact that your teachings advise against serving you, receiving your blessings, and asking anything from you. In spite of this, I am bowing down to you and I wish to be of service to you, for this life and all my future lives.

Oh Vitarāga Parmātmā, by virtue of your grace, let my unhappiness and Karmas be destroyed. Let me remain equanimous at the time of death and have the right faith in your teachings.

3.0 3rd Essential: Vandana – Respecting Ascetics

The monks who have left all their worldly possessions are our religious guides and we bow to them.

3.1 Bowing to Ascetics - Ichchhāmi Khamāsamano Sutra

Different sects recite different sutras when one bows to an Ascetic. We have included two such sutras.

Ichchhāmi Khamāsamano Sutra

This sutra is recited by members of the Shvetāmbar Murtipujak sect. This Sutra is also known as Panchāṅg Pranipāt Sutra as this Sutra is recited while offering obeisance in a specific posture where five body parts, namely two hands, two knees and the forehead, touch the floor together.

This Sutra is recited in front of an ascetic at an Upāshray (temporary living place for monks) for a total of two times. During the Pratikraman ritual one must stand up and perform the ritual as indicated and recite the sutra two times to the symbolized Guru (The same sutra is recited three times in front of a Tirthankar idol at the temple).

खमासमण सूत्रः

इच्छामि खमा-समणो! वंदितुं, जावणिज्जाए निसीहिआए,
मत्थएण वंदामि.1.

Khamāsamana Sutra

icchāmi khamā-samano ! vandium, jāvanijjāe nisihiāe,
matthaena vandāmi.1.

Meaning

With all my strength and renouncing all wrongful acts, I bow my head to the Tirthankars or Ascetics.

3.2 Wellness of Guru - Icchakāra sutra

This sutra is recited while offering obeisance to Guru Mahārāj. In this Sutra, a devotee inquires about Guruji's well-being, so it is known as Guru Sukha Shātā Sutra.

इच्छकार सूत्र

इच्छकार सुह-राइ ? (सुह-देवसि?) सुख-तप ?
शरीर-निराबाध ? सुख-संजम-यात्रा-निर्वहते हो जी ?
स्वामि ! शाता है जी ? आहार-पानी का लाभ देना जी.1.

Icchakära sutra

icchakära suha-räi? (suha-devasi?) sukha-tapa?
sarira-niräbädha? sukha-sanjama-yätrā-nirvahate ho ji?
svāmi ! sātā hai ji? āhāra-pāni kā lābha denā ji.1.

Meaning

Oh! Guruji! With your permission I kindly wish to know, if you were comfortable during last night (or day)? Is your penance going well? Are you free of sickness and pain? Is your journey in ascetic life free of obstacles? Oh! Guruji, are you doing well? Please kindly oblige me by accepting my alms.

3.3 Ascetics Forgiveness Sutra - Abbhutthio Sutra

By reciting this sutra, we ask for forgiveness for any bad manners shown towards ascetics.

अब्भुट्ठिओमि सूत्रः

इच्छा-कारेण संदिसह भगवन् !

अब्भुट्ठिओमि, अब्भितर-देवसिअं खामेउं ?

इच्छं, खामेमि देवसिअं.

जं किंचि अपत्तिअं, पर-पत्तिअं; भत्ते, पाणे;

विणए, वेयावच्चे; आलावे, संलावे; उच्चासणे, समासणे;

अंतर-भासाए, उवरि-भासाए;

जं किंचि मज्झ विणय-परिहीणं, सुहुमं वा, बायरं वा;

तुब्भे जाणह, अहं न जाणामि; तस्स मिच्छा मि दुक्कडं.1.

Abbhutthiomi Sutra:

icchā-kārena sandisaha bhagavan !

abbhutthiomi, abbhintara-devasiam khāmeum?

iccham, khāmemi devasiam.

jam kinci apattiam, para-pattiam; bhatte, päne;

vinae, veyāvacce; āläve, samläve; uccāsane, samāsane;

antara-bhāsāe, uvari-bhāsāe; jam kinci majjha

vinaya-parihinam, suhumam vā, bāyaram vā;

tubbhe jānaha, aham na jānāmi;

tassa micchā mi dukkadam.1.

Meaning

Oh! Respected Guru Mahārāj,
I may have caused unhappiness to you in regard to serving food or water. I may not have taken proper care of you. I may have disrespected you by sitting at a higher level than you or at the same level as you. I may have interrupted you while you were talking, talked back to you, or tried to prove you wrong. I may have exhibited rudeness to you without my awareness. I beg your pardon for all the wrongdoings that I may have committed during the day.

3.4 Bowing to Ascetics - Tikhutto Sutra

Tikhutto Sutra

This sutra is recited when a person bows to an ascetic of the Sthānakavāsi or Terāpanthi sect. It is recited in a specific posture while standing with hands folded together in the prayer position. While in the prayer position, rotate hands clockwise three times, one time for each of the first three words of the sutra.

तिक्खुत्तो सूत्रः

तिक्खुत्तोः आयाहीणं, पयाहीणं, करेमि, वंदामि,
नमंsamि, सक्कारेमि, सम्माणेमि,
कल्लाणं, मंगलं, देवीयायं, चेईयायं,
पज्जुवा-सामि, मत्थएण वंदामि.1.

Tikhutto Sutra:

tikhutto;
ayahinam, payahinam, karemi, vandami,
namam-sami, sakkaremi, sammanemi;
kallanam, mangalam, deviyam, cheyiyam;
pajjuwa-sami, maththen vandami..1

Meaning

As I turn my hands clockwise three times; I worship, I bow, I respect, and I honor you. You are divine. You are the remover of obstacles. You are like a God. You are an ocean of knowledge. I serve you; I bow my head to my Guru.

4.0 4th Essential: Pratikraman – Repentance and Forgiveness

4.1 Repentance of all Sins - Samvatsaria Padikkamane Thäum?

This is known as the Pratikraman sutra. In this sutra we repent in brief for all our bad deeds done by our actions, thoughts, and speech during the past year.

संवत्सरिअ (देवसिअ) पडिक्कमणे ठाउं? सूत्र

इच्छा-कारेण संदिसह भगवन्! संवत्सरिअ (देवसिअ) पडिक्कमणे

ठाउं? (पडिक्कमणे) इच्छं,

सव्वस्स वि संवत्सरिअ (देवसिअ), दुच्चिंतिअ,

दुब्भासिअ, दुच्चिद्धिअ, मिच्छामि दुक्कडं.1.

Samvatsaria (Devasia) Padikkamane Sutra

Ichchä-kärena sandisaha bhagavan! Samvatsaria (or devasia) padikkamane thäum? (padikkameha) iccham, savvassa vi Samvatsaria (or devasia), duccintia, dubbhäsia, duccitthia, micchä mi dukkadam.1.ä

Meaning

Oh! Forgiving Gurudev, may I have your kind permission to repent all my sins which I may have committed during the year (or day)? (Yes, you may). I will now do it now.

I ask for forgiveness of all my bad thoughts, bad speech, and bad actions of the year (or day).

4.2 Repentance of Sins to all Living Beings - Säta Läkha Sutra

Jain literature indicates that in the universe, there exist 8.4 million (84 lakhs) different forms of life based on their birth location. Their classifications are defined in Säta Läkha Sutra. We request for forgiveness from all such living beings for our sinful activities towards them and we forgive them for their sinful activities towards us.

सात लाख

सात लाख पृथ्वीकाय, सात लाख अप्काय, सात लाख तेउकाय,
 सात लाख वाउकाय, दस लाख प्रत्येक वनस्पति-काय, चौदह लाख
 साधारण वनस्पति-काय,
 दो लाख द्वीन्द्रिय, दो लाख त्रीन्द्रिय, दो लाख चउरिन्द्रिय, चार लाख
 देवता, चार लाख नारकी, चार लाख तिर्यच पंचेन्द्रिय, चौदह लाख
 मनुष्य

इस तरह चौरासी लाख जीव-योनि में से मेरे जीव ने
 जो कोई जीव-हिंसा की हो, करायी हो, करते हुए का अनुमोदन
 किया हो, उन सब का मन-वचन-काया से मिच्छा मि दुक्कडं...1.

Sāta Lākha

sāta lākha prthvikāya, sāta lākha apkāya, sāta lākha
 teukāya, sāta lākha vāukāya,
 dasa lākha pratyeka vanaspati-kāya, caudaha lākha
 sādharana vanaspati-kāya,
 do lākha dvindriya, do lākha trindriya, do lākha caurindriya,
 cāra lākha devatā, cāra lākha nāraki,
 cāra lākha tiryanca pancendriya, caudaha lākha manusya--
 isa taraha caurāsi lākha jiva-yoni mem se mere jiva ne
 jo koi jiva-himsā ki ho, karāyi ho, karate hue kā anumodana
 kiya ho, una saba kā
 mana-vacana-kāya se micchā mi dukkadam.....1.

Meaning

Jain literature indicates that in the universe, there exist 8.4 million (84 lakhs) different forms of life based on their birth location. They are classified as follows:

Seven lakhs (700,000) forms of living beings with earth as its body
 Seven lakhs (700,000) forms of living beings with water as its body
 Seven lakhs (700,000) forms of living beings with fire as its body
 Seven lakhs (700,000) forms of living beings with air as its body

Ten lakhs (1,000,000) forms of above-ground vegetation with one soul in every independent living body,

Fourteen lakhs (1,400,000) forms of below-ground vegetation with multiple souls in every independent living body,

Two lakhs (200,000) forms of living beings with two sense organs,

Two lakhs (200,000) forms of living beings with three sense organs,

Two lakhs (200,000) forms of living beings with four sense organs,

Four lakhs (400,000) forms of heavenly beings,

Four lakhs (400,000) forms of living beings of hell,

Four lakhs (400,000) forms of animals with five sense organs,

Fourteen lakhs (1,400,000) forms of human beings

Out of eighty four lakhs (8.4 million) forms of living beings, if I may have hurt any living beings, have caused others to hurt them, encouraged others to hurt them, or praised those that hurt them, either by thoughts, words, and/or actions, I ask forgiveness for all such sinful activities. I forgive all living beings, may all living beings forgive me, I am friendly to all, and I have enmity for none.

4.3 Atonement of Eighteen Sins - 18 Pāpsthānak Sutra

We acquire bad (Pāpa) karma by doing various sinful activities. This sutra indicates that all our sinful activities can be classified into 18 different categorizes, and we ask for forgiveness of such sinful activities.

अठारह पापस्थान

पहला प्राणातिपात, दूसरा मृषावाद, तीसरा अदत्ता-दान,
चौथा मैथुन, पांचवां परिग्रह, छठा क्रोध, सातवां मान,
आठवां माया, नौवां लोभ, दसवां राग, ग्यारहवां द्वेष,
बारहवां कलह, तेरहवां अभ्याख्यान, चौदहवां पैशुन्य,
पन्द्रहवां रति-अरति, सोलहवां पर-परिवाद, सत्रहवां
माया-मृषा-वाद, अठारहवां मिथ्यात्व-शल्य--

इन अठारह पाप-स्थानोंमें से मेरे जीव ने जिस किसी पाप का
सेवन किया हो, कराया हो, करते हुए का अनुमोदन किया हो,
उन सब का मन-वचन-काया से मिच्छा मि दुक्कडं.1.

Athāraha Pāpasthāna

pahalā prānātipāta, dusarā mrsāvāda, tisarā adattā-dāna,
cauthā maithuna, pāncavām parigraha, chathā krodha,
sātavām māna, āthavām māyā, nauvām lobha,
dasavām rāga, gyārahavām dvesa, bārahavām kalaha,
terahavām abhyākhyāna, caudahavām paisunya,
pandrahavām rati-arati, solahavām para-parivāda,
satrahavām māyā-mrsā-vāda,
athārahavām mithyātva-salya --

ina athāraha pāpa-sthāno-me se mere jiva ne jisa kisi pāpa
kā sevana kiyā ho, karāyā ho, karate hue kā anumodana
kiyā ho, una saba kā
mana-vacana-kāyā se micchā mi dukkadam.....1.

Meaning

In our life we may come across many sinful activities. Jain literature has classified them into the following eighteen categories and we repent for indulging in any of them:

1	प्राणातिपात	Prānātipāt	To hurt or kill any living being (Violence)
2	मृषावाद	Mrsā-vāda	To lie
3	अदत्ता-दान	A-dattā-dāna	To steal
4	मैथुन	Maithuna	Sensuous indulgence or unchastity
5	परिग्रह	Parigraha	Accumulation of wealth and power
6	क्रोध	Krodha	Anger
7	मान	Māna	Ego
8	माया	Māyā	Deceit or deception

9	लोभ	Lobha	Greed
10	राग	Rāga	Attachment or craving
11	द्वेष	Dvesa	Resentment or aversion
12	कलह	Kalah	Disputes or quarrelling
13	अभ्याख्यान	Abhyākhyāna	Allegation or false accusation
14	पैशुन्य	Paisunya	Slander and backbiting
15	रति-अरति	Rati-arati	Liking and disliking
16	पर-परिवाद	Para-parivāda	Being happy in sinful activities and unhappy in virtuous activities and gossiping.
17	माया-मृषा- वाद	Maya-mrisā- vāda	To lie maliciously
18	मिथ्यात्व- शल्य	Mithyātva-salya	To have false perception or to believe in materialist god, guru or religion

If I have committed any of the sinful acts personally, have caused others to commit them, or have appreciated them being committed by others, mentally, verbally or physically, I repent and ask for forgiveness.

Do Kāusagga (Meditation) of 4 Namaskār Sutra



That with the help of which we can know the truth, control the restless mind, and purify the soul is called knowledge.

Mahāvira (Mūlāchār, 5/70)

4.4 Atichär - Minor Violations of Lay people's Vows

Reflecting on Atichär of Lay people's Vows

Jainism emphasizes that every Jain should practice the twelve basic vows of lay people based on their ability. However sometimes knowingly or unknowingly one violates these vows.

Such violations are classified as follows:

Atichär - Minor violation

Anächhara - Major or gross violation

If the violation is of the minor nature, then one should request for the forgiveness of such violations and repent that one would not violate in future.

However if the violation is of major classification then one needs to reinstate the vows again in the presence of a Guru and community.

Now we will reflect on the past Atichär of the twelve basic vows of lay people and meditate in silence on the Jain prayer "Namaskär Sutra" as indicated.

Atichär of Five Main Vows of Limited Nature - Anuvratas

1. Atichär of Ahimsa (Non-violence) Vow

- I may have committed violence towards others and toward myself in thoughts, words, or action.
- I may have encouraged or appreciated violence in others.
- I may have imposed my thoughts on others.
- I may have manipulated someone.
- I may have spoken harshly.
- I may have unnecessarily wasted resources of earth, water, fire, air, or vegetation.
- I may have used dairy and other by-products of an animal that has not been properly cared for.
- I may not have given shelter to human beings and animals in need.
- I may have been selfish, competitive, insecure, and fearful.
- I may have taken harmful substances such as illicit drugs, liquor, and unhealthy foods.
- I may have exposed my mind to violence by watching movies, reading books, or associating with bad company.

I sincerely repent and ask forgiveness from all living beings for my above faults, which I may have committed knowingly or unknowingly.

Tassa Michchhämi Dukkadam.

Recite 4 Namaskär sutra in silence while reflecting on ways in which you may have violated the vow of Ahimsa.

2. Atichär of Satya (Truthfulness) Vow

- I may have been untruthful toward others and myself, in thoughts, words, or action.
- I may have encouraged or appreciated non-truthfulness in others.
- I may have spread rumors, disclosed someone's secrets, or breached someone's trust.
- I may have exaggerated or distorted facts for my personal gain.
- I may have used obscene or mean language.
- I may have used flattery or acted pretentiously to get what I wanted.
- I may have spoken the truth in such a way that it created violence, pain or hostility in others.

I sincerely repent and ask forgiveness from all living beings for my above faults, which I may have committed knowingly or unknowingly.

Tassa Michchhämi Dukkadam.

Recite 4 Namaskär sutra in silence while reflecting on ways in which you may have violated the vow of Truthfulness.

3. Atichär of Asteya (Non-stealing) Vow

- I may have stolen or taken what was not rightfully mine.
- I may have encouraged or appreciated stealing from others by thoughts, words, or action.
- I may have cheated on quantity or quality of goods that I sold.
- I may have caused anger, pain, or even death to someone by depriving them of their own property.
- I may have accepted or offered a bribe, committed fraud, smuggled goods, sold illegal goods, or violated government rules relating to taxes, imports, and exports.

I sincerely repent and ask forgiveness from all living beings for my above faults, which I may have committed knowingly or unknowingly.

Tassa Michchhämi Dukkadam.

Recite 4 Namaskär sutra in silence while reflecting on ways in which you may have violated the vow of Non-stealing.

4. Atichär of Brahmacharya (Chastity) Vow

- I may not have controlled my five senses from sensual pleasures.
- I may have encouraged, appreciated, or instigated lustfulness in others.
- I may not have avoided pleasures of the five senses in thoughts, words, or actions.
- I may have been unfaithful to my own spouse in thought, word, or deeds.
- I may have engaged in premarital and extramarital relations.
- I may have intensified passions by consuming intoxicating substances like alcohol and illicit drugs.
- I may have watched provocative movies or shows, read provocative magazines or books, or listened to provocative songs or talk.

I sincerely repent and ask forgiveness from all living beings for my above faults, which I may have committed knowingly or unknowingly.

Tassa Michchhämi Dukkadam.

Recite 4 Namaskär sutra in silence while reflecting on ways in which you may have violated the vow of Chastity.

5. Atichär of Aparigraha: (Non-Possessiveness) Vow

- I may have been possessive, in thoughts, words, or action.
- I may have encouraged or appreciated possessiveness in others.
- I may have been greedy and had many attachments to other people or things.
- I may accumulate possessions of no use, and I may have purchased some possessions just for enjoyment rather than my need.

- I may have accumulated real estate property, garments, jewelry, housewares, furniture and any other personal items beyond my need.
- I may have made more than customary profit in business or service.

I sincerely repent and ask forgiveness from all living beings for all my above faults which I may have committed knowingly or unknowingly.

Tassa Michchhāmi Dukkadam.

Recite 4 Namaskār sutra in silence while reflecting on ways in which you may have violated the vow of Non-Possessiveness

Atichār of Three Merit Vows - Guna-vratas

6. Atichār of Dik Vrata (Vow of Limited Area of Activity)

- I may have exceeded the limits which I may have set for traveling or communication for social or business purposes.
- I may have shortened my limits in one direction in order to extend them in another direction.
- I may have used a car or other vehicle excessively or unnecessarily.

I sincerely repent and ask forgiveness from all living beings for my above faults, which I may have committed knowingly or unknowingly.

Tassa Michchhāmi Dukkadam.

7. Atichār of Bhoga-Upbhoga Vrata (Vow of Limited Use of Consumable and Non-consumable goods)

- I may have exceeded my preset limit for the use of consumable items like beverages, food items, vegetables, and fruits.
- I may have exceeded my preset limit for the use of non-consumable goods like clothes, cosmetics, ornaments, number of vehicles, and footwear.
- I may have consumed food that is obtained or cooked in a cruel manner.
- I may have consumed food in which there is less to eat and more to discard.
- I may have been involved in occupations dealing with large scale destruction of animal life, pollution of the environment and natural resources, trading or renting of animals and birds, animal testing,

leather, fur, ivory, silk, down, wool, pearls, meat, honey, liquor, pesticides, and toxic substances.

I sincerely repent and ask forgiveness from all living beings for my above faults, which I may have committed knowingly or unknowingly.

Tassa Michchhāmi Dukkadam.

8. Atichār of Anartha-danda Vrata (Vow of Avoidance of Purposeless Sins)

- I may have thought or spoke evil of others with or without any reason.
- I may have been inconsiderate to other living beings while walking, such as walking on grass, plucking flowers/leaves unnecessarily, or engaging in other harmful and purposeless activities.
- I may have been careless in my ordinary behavior, like leaving beverage or leftover food containers open or keeping lamps and stoves burning which may hurt or kill small living beings and waste energy.
- I may have meditated on evil, cruel, or mournful thoughts, engaged in meaningless talk or gossip, or engaged in purposeless listening, reading, or viewing of shows.
- I may not have supported righteous or good activities.
- I may have been directly or indirectly involved in manufacturing, selling, or distributing weapons and devices that cause violence.
- I may have unnecessarily left electronics on, wasting energy.

I sincerely repent and ask forgiveness from all living beings for my above faults, which I may have committed knowingly or unknowingly.

Tassa Michchhāmi Dukkadam.

Recite 4 Namaskār sutra in silence while reflecting on ways in which you may have violated the three Merit vows.

Atichār of Four Disciplinary Vows - Shikshā-vratas

9. Atichār of Sāmāyika Vrata (Vow of Meditation of Limited Duration)

- I may have violated my vow of Sāmāyika by not staying in the state of equanimity or meditation for its duration of 48 minutes.
- I may have violated the vow of Sāmāyika by not being vigilant and and/or separating myself from worldly affairs.
- I may not have maintained spiritual harmony of body, mind and speech during Sāmāyika.

I sincerely repent and ask forgiveness from all living beings for my above faults, which I may have committed knowingly or unknowingly.

Tassa Michchhāmi Dukkadam

10. Atichār of Desāvākāsika-vrata (Vow of Activity of Limiting Space)

- I may have violated the space limit I have imposed on my area of activities.
- I may have violated the time limit that I have imposed on the quantity of consumable and non-consumable goods.

I sincerely repent and ask forgiveness from all living beings for my above faults, which I may have committed knowingly or unknowingly.

Tassa Michchhāmi Dukkadam.

11. Atichār of Paushadha Vrata (Vow of Living an Ascetic's Life of Limited Duration)

- I may have violated any of the five ascetic's great vows during my vow to follow an ascetic life for a limited duration.
- I may have lived an Ascetic life for worldly gain.
- I may have been careless during the period of my ascetic life and thereby caused harm to living beings while receiving food, walking, sitting or handling objects.
- I may not have spent all of my time in spiritual pursuits, and may have engaged in worldly affairs or displayed passions.
- I may not have restrained mental, vocal, or physical faculties.
- I may not have done Paushadha on auspicious days.

I sincerely repent and ask forgiveness from all living beings for my above faults, which I may have committed knowingly or unknowingly.

Tassa Michchhāmi Dukkadam.

12. Atichār of Atithi Samvibhāga Vrata (Vow of Charity)

- I may have been careless or insensitive in giving food, clothes, shelter, and medicines to ascetics and needy people.
- I may have served food, clothes, or other things without respect, faith, devotion, contentment, or enthusiasm.
- I may have done community service only out of obligation.
- I may have offered food and other items with ill will, jealousy, and ego and for worldly gain.

- I may not have offered needed items to ascetics even though I had the ability to do so.
- I may not have taken care of needy people and donated to them in spite of being able to do so.

I sincerely repent and ask forgiveness from all living beings for my above faults, which I may have committed knowingly or unknowingly.

Tassa Michchhāmi Dukkadam.

Recite 4 Namaskār sutra in silence while reflecting on ways in which you may have violated the four Disciplinary vows.

4.5 General Atonement

While atoning for my sins, I bow to the twenty-four Tirthankars of the present era and to all the Tirthankars present anywhere in the universe. The Arihantas, Siddhas, Ascetics, Scriptures, and the religion preached by Tirthankars are blissful. Let the enlightened entities bestow peace and right conviction on me so that I can faithfully practice such religion.

Sādhus and Sādhvis follow five great vows of conduct and do not commit any sinful activities with their thoughts, speech or bodies, nor do they cause others to do the same, nor do they praise others who commit sinful activity. While atoning for my sins I bow down to all such ascetics, present anywhere in the universe.

There may be many other violations of the twelve vows of lay people. If I have missed any of those violations during this Pratikraman, I sincerely repent and ask for forgiveness from all living beings for such faults, which I may have committed knowingly or unknowingly.

I have risen to observe the twelve vows, and I am trying to be free of all obstacles I hope to spend my days in contemplation of such great religious principles and destroy my prior sins.

Thus I have repented my Atichār in front of a Guru and Community, and appropriately atoned myself for the lapses and wrong deeds by mind, speech and body.

4.6 Universal Forgiveness to All

Khāmemi Savve Jiva Sutra

By means of this sutra, we ask for forgiveness from all living beings of the universe and we also grant forgiveness to all living beings of the universe. In this way a relationship of mutual forgiveness and friendship is developed among all living beings. This is the true essence of the Jain religion.

Recite the following sutra three times

खामेमि सव्वजीवे सूत्रः

खामेमि सव्वजीवे, सव्वे जीवा खमंतु मे ।

मित्ती मे सव्व भूएसु, वेरम् मज्झ न केणइ ॥.....1.

Khāmemi savve jiva sutra:

khamemi savve jiva, savve jiva khamantu me,

mitti me savva bhuyesu, veram majha na kenai..1

Meaning

I forgive all living beings,
May all living beings forgive me.
My friendship is with all living beings,
My enmity is nonexistent.

At this time ask for forgiveness from everybody: friends, family, neighbors, and all living beings, especially from those with whom we may have had a problem and hard feelings.

Everyone recite together

**Michchhä Mi Dukkadam to Every One
Michchhä Mi Dukkadam to the Entire Community
Michchhä Mi Dukkadam to All Living Beings of the
Entire Universe**

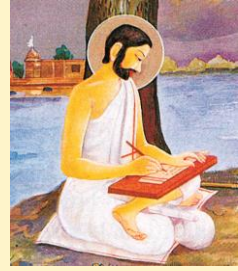




Acharya



Scripture



Upādhyāy

Forgiveness Poem

*Forgiveness is letting go of the pain
and accepting what has happened,
because it will not change.*

*Forgiveness is dismissing the blame.
Choices were made that caused the hurt;
we each could have chosen differently, but we didn't.*

*Forgiveness is looking at the pain,
learning the lessons it has produced,
and understanding what we have learned.*

*Forgiveness allows us to move on
towards a better understanding
of universal love and our true purpose.*

*Forgiveness is knowing that love
is the answer to all questions,
and that we all are in some way connected.*

*Forgiveness is starting over
with the knowledge that we have gained.
I forgive you, and I forgive myself.
I hope you can do the same.*

-Poem by Judith Mammay

5.0 5th Essential: Käyotsarga – Meditation in a Yoga Posture

Introspection and Käyotsarga - Arihanta-ceiyānam Sutra

After requesting forgiveness from all living beings of the universe, the next step is to discipline oneself in order to avoid future sins. This is done via Käyotsarga (meditation in motionless body) and introspection (meditating on a Jain prayer). This meditation also helps to get rid of our past bad karmas.

अरिहंत-चेइयाणं सूत्रः

- अरिहंत-चेइयाणं, करेमि काउस्सग्गं.....1.
 वंदण-वत्तिआए, पूअण-वत्तिआए, सक्कार-वत्तिआए,
 सम्माण-वत्तिआए, बोहि-लाभ-वत्तिआए, निरुवसग्ग-वत्तिआए. .2.
 सद्धाए, मेहाए, धिईए, धारणाए, अणुप्पेहाए वड्ढमाणीए, ठामि
 काउस्सग्गं.....3.

Arihanta-ceiyānam Sutra:

- arihanta-ceiyānam, karemi käussaggam.1.
 vandana-vattiāe, puana-vattiāe, sakkāra-vattiāe,
 sammāna-vattiāe, bohi-lābha-vattiāe,
 niruvasagga-vattiāe.....2.
 saddhāe, mehāe, dhiie, dhāranāe, anuppehāe
 vaddhamānie, thāmi käussaggam.....3.

Meaning

Oh Arihant Bhagwān! I wish to undertake Käyotsarga in front of the omniscient Lord's image, and to bow to you, worship you, to respect you, to attain true wisdom and to the removal of my affliction.

I undertake this Käyotsarga with ever increasing level of conviction, intellect, patience, determination and contemplation.

अन्नत्थ सूत्र

- अन्नत्थ-ऊससिएणं, नीससिएणं, खासिएणं, छीएणं, जंभाइएणं,
 उड्डुएणं, वाय-निसग्गेणं, भमलीए, पित्त-मुच्छाए.1.

- सुहुमेहिं अंग-संचालेहिं, सुहुमेहिं खेल-संचालेहिं,
 सुहुमेहिं दिट्ठि-संचालेहिं.2.
 एवमाइएहिं आगारेहिं, अ-भग्गो अ-विराहिओ,
 हुज्ज मे काउस्सग्गो.3.
 जाव अरिहंताणं भगवंताणं, नमुक्कारेणं न पारेमि.4.
 ताव कायं ठाणेणं मोणेणं ज्ञाणेणं, अप्पाणं वोसिरामि.5.

Annattha Sutra

- annattha-usasienam, nisasienam,
 khäsienam, chienam, jambhäienam,
 udduenam, väya-nisaggenam, bhamalie, pitta-mucchäe. .1.
 suhumehim amga-sancälehim, suhumehim khela-
 sancälehim, suhumehim ditthi-sancälehim.2.
 evamäiehim ägärehim, a-bhaggo a-virähio,
 hujja me käussaggo.3.
 jäva arihantänam bhagavantänam,
 namukkärenam na päremi.4.
 täva käyam thänenam monenam jhänenam,
 appänam vosirämi.5.

I will now meditate in a complete motionless posture (Käyotsarga) for a specified duration. I will remain motionless except for breathing, coughing, sneezing, yawning, belching, involuntarily losing balance, vomiting, fainting, subtle flickering movements of eyes and other involuntary bodily movements.

I will meditate and keep myself (my soul) away from all sinful activities by keeping my body motionless and observing complete silence. At the conclusion of meditation, I will complete the Käyotsarga by offering salutations to Arihanta.

Note: - The proper posture for meditation is to sit or stand-up straight, with eyes half open, and focused on the scripture located in the center on Sthāpanā and recite the Namaskār Sutra in silence. If you cannot keep your eyes half-open, then keep them fully closed.

Do Käusagga (Meditation) of 12 Namaskār Sutra in silent meditation and remain in a motionless posture.

6.0 6th Essential: Religious Vows - Pratyäkhyäna

At this time, we need to take one or more specific vows; such as to participate in virtuous activities and to control our desires. This is known as Pratyäkhyäna or Pachchakhäna. The duration of vows can be one hour, one evening, one day, one year or longer. Following are examples of vows that someone can take:

6.1 Personal Improvement Vows

- Doing penance such as eating only one meal a day, eating no meals for a day, drinking boiled water only, or not eating at night.
- Doing charity, social, or religious work for a set amount of time each week or each month.
- Not disrespecting or getting angry with parents, children, relatives, and friends.
- Not talking in class or during prayer.

6.2 Spiritual Vows

- Doing Sämäyika daily, weekly, or monthly.
- Doing Pratikraman daily, weekly, or monthly.
- Going to Pāthashälä regularly.

6.3 Day-to-Day Vows

- Not eating sweets or junk food
- Not drinking soft drinks, or alcoholic beverages
- Not watching TV, sports and other shows



***One should not speak unless asked to do so.
One should not disturb others in conversation.
One should not back-bite and indulge in
fraudulent untruth.***

Mahavira (Dasavaikalika, 8/46)

7.0 Reflections

7.1 Reflection on Our True Teacher (Sadguru)

By reciting the following sutras we respect our true teacher and his/her qualities.

जे स्वरूप समज्या विना, पाम्यो दुःख अनंत;

समजाव्युं ते पद नमुं, श्री सद्गुरु भगवंत.

je svaroop samajyā vinā pāmyo dukha anant;

samajāvyu te pad namu, shri sadguru bhagavant.

I bow to the feet of the Holy Teacher, who explained the true nature of the Soul; without its understanding, I suffered infinite misery.

आत्मज्ञान समदर्शिता, विचरे उदयप्रयोग;

अपूर्व वाणी परमश्रुत, सद्गुरु लक्षण योग्य.

ātma-jñān samadarshitā vichare uday-prayog

apurv vāni param-shrut sadguru lakshan yogya.

The admirable qualities of the Holy Teacher are self-realization, equanimity, compassion, pious speech, and the knowledge of the highest scriptures. He lives worldly life without any attachment or aversion.

देह छातां जेनी दशा, वर्ते देहातीत;

ते ज्ञानीना चरणमां, हो वंदन अगणित.

deh chhatā jeni dashā, varte dehātīt;

te gnāninā charanmā, ho vandan aganit.

I often bow to the feet of the Holy Teacher who lives in a human body, but his actions are beyond all attachments to the body and other worldly relations.

7.2 Reflection on Universal Peace - Upsargäh Kshayam Yänti

Recitations of the following sutras help to spread peace of all living beings in the universe.

उपसर्गाः क्षयं यान्ति सूत्रः

उपसर्गाः क्षयं यान्ति, छिद्यन्ते विघ्नवल्लयः ।

मनः प्रसन्नतामेति, पूज्यमाने जिनेश्वरे ॥.....1.

Upsargäh Kshayam Yänti Sutra

upasargäh kshayam yänti, chidyante vighna-vallayah.

manah prasannatämeti, pujamäne jineshvare.1.

All problems get resolved,
All obstacles get removed,
The heart becomes full of joy,
For those who get in touch with the inner higher self.

7.3 Reflection on Universal Friendship - Shivmastu Sarva

Recitations of the following sutras help to spread good wishes to all living beings in the universe.

शिवमस्तु सर्वजगतः सूत्रः

शिवमस्तु सर्वजगतः, परहितनिरता भवन्तु भूतगणाः ।

दोषाः प्रयांतु नाशं, सर्वत्र सुखीभवतु लोकः ॥.....1.

Shivmastu Sarva Jagatah Sutra

shivmastu sarva jagatah,

par-hit-nirata bhavantu bhutaganah,

doshah prayantu nasham,

sarvatra sukhi bhavantu lokah.1.

May the whole universe be blessed,
May all beings engage in each other's well-being,
May all weakness, sickness and faults diminish and vanish,
May everyone be healthy, prosperous, blissful, and peaceful.

7.4 Reflection on Spirituality and Pure Consciousness

By reciting the following sutras we reflect on the true qualities of our soul.

दया, शांति, समता, क्षमा, सत्य, त्याग, वैराग्य;

होय मुमुक्षु घट विषे, एह सदाय सुजाग्य.

dayā shānti samatā kshamā, satya, tyāg, vairāgya,
hoya mumukshu ghata vishe, eha sadāya sujāgya.

The true seeker of eternal peace has seven cardinal virtues, which are compassion, peace, equanimity, forgiveness, truthfulness, renunciation, and non-attachment to worldly relations and objects. These qualities keep him constantly vigilant.

कषायनी उपशांतता, मात्र मोक्ष अभिलाष;

भवे खेद, प्राणीदया, त्यां आत्मार्थ निवास.

kashāya-ni upashānta-tā, mātra moksha abhilāsha,
bhava kheda prāni dayā, tyā ātmārtha nivāsa.

Where there are no passions like anger, ego, deceit and greed; where there are no worldly desires; where there is compassion for all living beings; and where the only desire is to liberate the self, there is the abode of self-realization.

राग, द्वेष, अज्ञान ए, मुख्य कर्मनी ग्रंथ;

थाय निवृत्ति जेहथी, ते ज मोक्षनो पंथ.

raga, dvesha, ajnāna e, mukhya karma-ni grantha,
thāya nivrutti jeha-thi, te ja mokshano pantha.

Attachment, hatred, and ignorance are the three principal reasons of the bondage of karma to the soul. The path by which stoppage of karma occurs is the path of liberation.

7.5 Self Contemplation

- I wish to treat each human being as myself and to treat all other living beings with compassion.
- Sharing is the most precious religion.
- I shall have amity for all, compassion for those below, appreciation for those above, and equanimity for those who do not have the true understanding of the self.

- I surrender my attachments and ego and wish to be beyond praise and criticism since these are forms of attachment.
- I choose my approach, but will not put down others to justify my choice.
- I do not wish to compare myself with others or criticize others.
- I will use humor with caution, as it can hurt others or me. I will not make offensive comments towards others or dampen someone else's mood.
- The ultimate goal of my life is to realize myself, which means total freedom from all attachment and aversion. This freedom is called Liberation, Moksha, or Nirvana.
- Prayer is the fragrance of a silent heart.
- Be true to your inner being and all religions are fulfilled.
- My real self is pure consciousness, which possesses infinite vision, knowledge, power and bliss; and is free of all attachments and aversions.
- Here and now is the only existence.
- The spiritual pilgrimage is a flight from alone to alone.
- Meditation is being in the world but remaining untouched.
- Meditation is neither a journey in space nor a journey in time but an instantaneous awakening.



8.0 1st Essential (Part-2): Conclusion of Sāmāyika

The prescribed duration of Sāmāyika is 48 minutes. The Karemi Bhante Sutra is recited to take the vow of Sāmāyika while Sāmāyika Vaya Jutto Sutra is recited to terminate the vow of Sāmāyika. In the last phase, a person concludes the vow of Sāmāyika by reciting the following Sutras.

8.1 Concluding Vows of Sāmāyika - Sāmāyika-Vaya-jutto Sutra

सामाइय-वय-जुत्तो सूत्रः

सामाइय-वय-जुत्तो, जाव मणे होइ नियम-संजुत्तो.

छिन्नइ असुहं कम्मं, समाइय जत्तिआ वारा.1.

सामाइयम्मि उ कए, समणो इव सावओ हवइ जम्हा.

एएण कारणेणं, बहुसो सामाइयं कुज्जा.....2.

सामायिक विधि से लिया, विधि से पूर्ण किया,

विधि में जो कोई अविधि हुई हो,

उन सबका मन-वचन-काया से मिच्छा मि दुक्कडं.3.

दस मन के, दस वचन के, बारह काया के

इन बत्तीस दोषों में से जो कोई दोष लगा हो,

उन सबका मन-वचन-काया से मिच्छा मि दुक्कडं.4.

sāmāyika-vaya-jutto sutra:

sāmāyika-vaya-jutto, jāva mane hoi niyama-sanjutto.

chinnai asuham kammam, samāyika jattīā vārā.1.

sāmāyiammi u kae, samano iva sāvaō havai jamhā.

eena kāranenam, bahuso sāmāyiam kujjā.2.

sāmāyika vidhi se liyā, vidhi se purna kiyā,

vidhi mem jo koi avidhi hui ho,

una sabakā mana-vacana-kāyā se

micchā mi dukkadam.3.

dasa mana ke, dasa vacana ke, bārāha kāyā ke--

ina battisa dosna mem se jo koi dosha lagā ho,

una sabakā mana-vacana-kāyā se

micchā mi dukkadam.4.

Meaning

With regard to the vow of Sāmāyika, the following five faults should be avoided:

- Faulty thought
- Faulty speech
- Faulty bodily activity
- Forgetfulness of the vow of Sāmāyika
- Improper performance of Sāmāyika

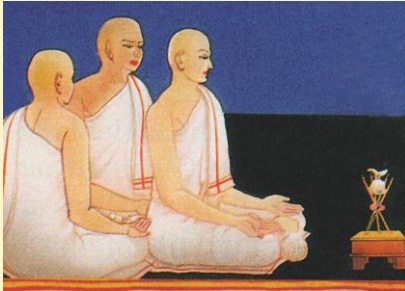
If I have committed any of these faults, I beg forgiveness for them.

The instincts of eating, fear, pleasure, and possessiveness should be avoided during Sāmāyika. If I had any of the four instincts during Sāmāyika, I beg forgiveness for them.

During the period of Sāmāyika, if my bodily activities and behavior were improper, if I did not offer complete and proper praise, respect, and worship, and if I did not observe the proper teachings of the omniscient, then may I be forgiven for these faults.

I took the vow of Sāmāyika in a proper manner and I completed it as prescribed. Nevertheless, if any impropriety was done, I beg for forgiveness.

There are ten faults of mind, ten faults of speech, and twelve faults of body which one may commit during Sāmāyika. Whatever faults I may have committed, I beg forgiveness for them.



Sādhus



Sādhvis

8.2 Guru Utthāpanā

We have completed the Sāmāyika in the presence of a Guru symbolized by a religious book. We need to remove the symbolism so that we can move the religious book to its proper place.

Now holding Muhapatti (handkerchief) in the left hand and extending the right hand straight out with your palm turned towards your face, recite the Namaskār Sutra.

नमस्कार महामंगल सूत्रः

नमो अरिहंताणं ।

नमो सिद्धाणं ।

नमो आयरियाणं ।

नमो उवज्झायाणं ।

नमो लोए सव्वसाहूणं ।

एसो पंच नमुक्कारो । सव्वपावप्पणासणो ।

मंगलाणं च सव्वेसिं पढमं हवइ मंगलं ॥

Namaskāra Mahāmangal Sutra

namo arihantānam.

namo siddhānam.

namo āyariyānam.

namo uvajjhāyānam.

namo loe savva-sāhunam.

eso panca-namukkāro, savva-pāva-ppanāsano;

mangalānam ca savvesim, padhamam havai mangalam.

This completes the Sāmāyika ritual and also concludes the entire Pratikraman ritual.

After completion, a person may recite some Stavans or Bhajans.



Stavans - Samaro Mantra

Importance of Namaskär Sutra - Samaro Mantra:

This song shows the importance of the Namaskär Mangal Sutra, which should be remembered in periods of sorrow and joy.

समरो मंत्र भलो:

समरो मंत्र भलो नवकार, ए छे चौद पुरवनो सार
एना महिमानो नहि पार, एनो अर्थ अनंत अपार... समरो
सुखमां समरो, दुखमां समरो, समरो दिवस ने रात
जीवता समरो, मरतां समरो, समरो सौ संघात.. समरो
जोगी समरे, भोगी समरे, समरे राजा रंक
देवो समरे, दानव समरे, समरे सौ निशंक... समरो
अडसठ अक्षर एना जाणो, अडसठ तीरथ सार.
आठ सम्पदाथी प्रमाणो, अडसिद्धि दातार... समरो
नवपद एना नवनिधि आपे, भवो भवना दुःख कापे
वीर वचनथी हृदये थापे, परमात्म पद आपे.... समरो

Samaro Mantra Bhalo:

samaro mantra bhalo navkar, ye chhe chaud purav no saar.
ye na mahima no nahi paar, ye no arth anant apaar.

sukh maa samaro, dukh ma samaro, samaro divas ne raat.
jeevata samaro, marata samaro, samaro sau sangaath.

jogi samare, bhogi samare, samare raaja rank.
devo samare, danav samare, samare sau nishank.

adasath akshar ye na jaano, adasath teerath saar.
aath sampada thi parmaano, ada siddhi daataar.

navapad e na nav nidhi aape, bhav bhav naa dukh kaape.
veer vachan thi hridaye thaape, paramaatam pad aape.

Universal Friendship Song - Maitri Bhāvanā

मैत्री भावना:

मैत्री भावनुं पवित्र झरणुं मुज हैयामां वह्या करे,
 शुभ थाओ आ सकळ विश्वनुं एवी भावना नित्य रहे.
 गुणथी भरेला गुणीजन देखी हैयुं मारुं नृत्य करे,
 ए संतोना चरण कमलमां, मुझ जीवननुं अर्घ्य रहे.
 दीन क्रूर ने धर्म विहोणा देखी दिलमां दर्द रहे,
 करुणा भीनी आंखोमांथी अश्रुनो शुभ स्रोत वहे.
 मार्ग भूलेला जीवन पथिकने, मार्ग चींधवा ऊभो रहूं,
 करे उपेक्षा ए मारगनी, तो ये समता चित्त धरु.
 चित्रभानुनी धर्म भावना, हैये सौ मानव लावे,
 वेर झेरना पाप तजीने मंगल गीतो ए गावे.

Maitri Bhavanā:

maitri bhavanu pavitra zaranu, muj haiya ma vahya kare,
 shubh thao aa sakal vishvanu, evi bhavana nitya rahe.

gunathi bharela gunijana dekhi, haiyu maru nrutya kare,
 a santo na charan kamal ma, muj jivannu ardhya rahe.

din krur ne dharma vihona, dekhi dilma dard rahe,
 karuna bhini ankho mathi, ashruno shubh shrot vahe.

marg bhulela jivan pathik ne, marg chindhava ubho rahu,
 kare upexa a marag ni, to ye samata chitt dharu.

chitrabhanuni dharma bhavana, haiye sau manav lave,
 ver zer na paap taji ne, mangal geeto sau gave.

Maitri Bhāvanā - Meaning:

May the sacred stream of friendship flow forever in my heart.

May the universe prosper; such is my cherished desire.

May my heart sing with ecstasy at the sight of the virtuous.

May my life be an offering at their feet.

May my heart bleed at the sight of the wretched, the cruel, and the irreligious.

May tears of compassion flow from my eyes.

May I always be there to show the path to the wanderers of life.

Yet if they should not hearken to me, may I bide in patience.

May the spirit of goodwill enter all our hearts.

May we all sing the immortal song of human harmony in chorus.



Do all the good you can, by all the means you can, in all the ways you can, in all the places you can, at all the times you can, to all the people you can, as long as ever you can.

- John Wesley

Mindfulness is waking up and living in harmony with oneself and with the world and appreciating the fullness of each moment of life.

Religion does not guarantee that there shall be no sorrow or suffering. But it does guarantee that there shall be strength to face them calmly.

Unknown

Appendix

1. Twelve Vows of Lay People (*Shrāvaks and Shrāvikās*)

Jain ethics outlines the following twelve vows of limited nature to be carried out by lay people. Every Jain should adopt these vows according to one's individual capacity and circumstances with the intent to ultimately adopt the 5 Mahāvratas (great vows). These vows are to be followed in thought, action, and speech, and others should be encouraged to follow them as well.

During the Pratikraman, lay people reflect on minor violations (Atichār) that occurred in the past of these vows. One would ask for forgiveness for his/her past minor violations, which may have occurred knowingly or unknowingly. He/she would reflect on each of these violations so that in the future they would not repeat the same errors and be more aware if such circumstances arise.

Five Main Vows of Limited Nature (Anuvratas):

- | | | |
|---|-----------------------|-------------------------------|
| 1 | Ahimsa Anuvrata | Limited Vow of Non-violence |
| 2 | Satya Anuvrata | Limited Vow of Truthfulness |
| 3 | Acharya Anuvrata | Limited Vow of Non-stealing |
| 4 | Brahmacharya Anuvrata | Limited Vow of Chastity |
| 5 | Aparigraha Anuvrata | Limited Vow of Non-attachment |

Three Merit Vows (Guna-vratas):

- | | | |
|---|---------------------|---|
| 6 | Dik Vrata | Vow of Limited Area of Activity |
| 7 | Bhoga Upbhoga Vrata | Vow of Limited Use of Consumable and Non-consumable items |
| 8 | Anartha-danda Vrata | Vow of Avoidance of Purposeless Sins |

Four Disciplinary Vows (Shikshā-vratas):

- | | | |
|----|------------------------|---|
| 9 | Sāmāyika Vrata | Vow of Equanimity and Meditation for Limited duration |
| 10 | Desāvākāsika Vrata | Vow of Activity within Limited Space and duration |
| 11 | Paushadha Vrata | Vow of Ascetic's life for a Limited Duration |
| 12 | Atithi Samvibhāg Vrata | Vow of Charity |

Of these twelve vows, the first five are the main vows of limited nature (Anuvratas). They are more lenient than the great vows (Mahā-vratas). The great vows are for Jain ascetics.

The next three vows are known as merit vows (Guna-vratas), so called because they enhance and purify the effects of the five main vows. They also govern the external conduct of an individual.

The last four are called disciplinary vows (Shikshā-vratas). They are intended to encourage a person to perform religious duties. They reflect the purity of one's heart. They govern one's internal life and are expressed in a life marked by charity. They are preparatory to the discipline of an ascetic's life. The three merit vows (Gunavratas) and four disciplinary vows (Shikshā vratas) together are known as the seven vows of virtuous conduct (Shilā).

The layperson should be very careful while observing and following these vows. Since these vows are of limited nature, they still leave room for the commitment of necessary sins and possession of property.

Five Main Vows of Limited Nature (Anuvratas)

1. Limited Vow of Nonviolence (Ahimsa Anuvrata)

In this vow, a person must not intentionally hurt any living beings (human, animals, birds, insects, plants etc.) physically or emotionally either by thoughts, words or actions, himself or by approving such an act committed by somebody else. Intention in this case applies to selfish motive, sheer pleasure and even avoidable negligence.

One may use force, if necessary, in the defense of country, society, family, life, property, and religious institution. Most agricultural, industrial, and occupational activities do involve violence to life, but it should be kept at a minimum, through carefulness and due precaution.

Four Categories of the Nature of Violence:

Premeditated Violence:	To attack someone knowingly
Defensive Violence:	To commit intentional violence in defense of one's own life, family, society, country
Vocational Violence:	To incur violence in the execution of one's means of livelihood (business, job, farming)
Common Violence:	To commit violence in the performance of daily activities such as cooking, building shelters, etc.

Premeditated violence is prohibited for all. A householder partakes in necessary violence defensively and vocationally provided he is aware of these Atichärs. Common violence is accepted for survival, but even here one should be careful in preparing food, cleaning one's house, etc. in order to minimize violence. This explains the Jain practices of filtering drinking water, vegetarianism, not eating meals at night, and abstinence from alcohol. Nonviolence is the foundation of Jain ethics.

Lord Mahāvīr says:

'One should not injure, subjugate, enslave, torture or kill any living being including animals, insects, plants, and vegetables.'

This is the essence of the Jain religion. It embraces the welfare of all animals and it protects the environment. It is the basis of all stages of knowledge and the source of all rules of conduct.

2. Limited Vow of Truthfulness (Satya Anuvrata)

Truthfulness is more than abstaining from falsehood. It is seeing the world in its real form and adapting to that reality. The vow of truth puts a person in touch with his inner strength and inner capacities.

In this vow, a person avoids gross lies, such as giving false evidence, denying the property of others entrusted to him, and cheating others. If the truth has the potential to harm others or hurt their feelings, it is better to remain silent. A householder should minimize the minor violations to this vow related to self-defense, protection of his family and country, business, and job related circumstances, and the survival of his life and livelihood. He should be fully aware of these Atichärs and should repent them continuously.

3. Limited Vow of Non-stealing (Achaurya / Asteya)

In this vow, a person must not steal, rob, or embezzle others' valuable goods and property. One also must not cheat and use illegal means to acquire worldly assets beyond their minimum needs.

4. Limited Vow of Chastity (Brahmacharya)

The basic intent of this vow is to conquer passion and to prevent the waste of energy. Positively stated, the vow is meant to impart a sense of serenity to the soul.

In this vow, the householder must not have a sensual relationship with anybody but one's own wedded spouse. Even with one's own spouse, excessive indulgence in sensual pleasure should be avoided.

Giving in to sensual pleasure ensnares the mind, which may falter one's efforts towards spiritual progress. This in turn can be expounded to include other mind altering substances such as illicit drugs, certain prescription drugs, smoking and alcohol.

5. Limited Vow of Non-possession / Non-attachment (Aparigraha)

Non-possession is the fifth limited vow. As long as a person does not know the richness of joy and peace that comes from within, he tries to fill his empty and insecure existence with the clutter of material acquisitions.

One is strongly encouraged to impose a limit on one's needs, acquisitions, and possessions such as land, real estate, goods, other valuables, and money. The surplus should be used for the common good. One may also limit the everyday usage of a number of food items or articles and their quantity.

This Jain principle of limited possession for lay people helps to achieve an equitable distribution of wealth and comforts in society. Thus, Jainism helps in establishing common cooperation, economic stability, and welfare in the world.

Non-possession, like non-violence, affirms the oneness of all living beings and is beneficial to an individual in his/her spiritual growth and to society for the redistribution of wealth.

Three Merit Vows (Guna-vratas)

6. Vow of Limited Area of Activity (Dik Vrata)

This vow limits one's worldly activities to certain areas in all ten directions: north, south, east, west, north-east, north-west, south-east, south-west, upwards and downwards. A person gives up committing sins in any place outside the limited area of his worldly activity. This vow provides a space limit to the commitment of sins of common violence not restricted by the limited vow of non-violence. Thus outside the limited area, the limited vows assume the status of full vows (Mahā-vratas).

7. Vow of Limited use of Consumable / Non-consumable items (Bhoga-Upbhoga Vrata)

Generally, sins are committed by using or enjoying consumable (Bhoga) and non-consumable (Upbhoga) objects.

Consumable (Bhoga) objects include those things that can only be used once, such as food and drink. Non-consumable (Upabhogya) objects include those that can be used several times, such as furniture, clothes, and ornaments.

One should limit the use of these two types of items according to one's need and capacity by taking these vows. This vow limits the quantity of items to the commitment of sins not restricted by Aparigraha Anuvrata.

8. Vow of Avoidance of Purposeless Sins (Anartha-danda Vrata)

One must not commit unnecessary or purposeless sins or moral offense as defined below:

Thinking, talking, or preaching evil or ill of others

Being inconsiderate; for example, walking on grass unnecessarily or leaving the water running while brushing your teeth.

Manufacturing or supplying arms for war

Reading or listening to immoral literature, or showing carelessness in ordinary behavior

Four Disciplinary Vows (Shikshā vratas)

9. Vow of Equanimous State for Limited Duration (Sāmāyika Vrata)

This vow consists of remaining in equanimous state and sitting down at one place for at least 48 minutes. During this time one concentrates on spiritual activities like reading religious books, praying, or meditating. This vow may be repeated many times in a day. It is to be observed by mind, body, and speech.

The equanimous state of 48 minutes makes a person realize the importance of a life-long vow to avoid all sinful activities and is a stepping stone to a life of full renunciation. During Sāmāyika, one also meditates on the soul and its relationship with karma.

One should practice the vow of Sāmāyika by giving up affection and aversion (Rag and Dvesha), observing equanimity towards all objects, thinking evil of no one, and being at peace with the world.

10. Vow of Activity of Limited Space (Desāvakāsika Vrata)

This vow sets a new limit within the limitations already set by Dik Vrata and Bhoga-Upbhoga Vrata. The general life-long limitation of doing business in certain areas and the use of articles are further restricted for particular days and times of the week.

This means that one shall not, during a certain period of time, perform any activity or make any business dealings, or travel beyond a certain city, street, or house.

11. Vow of Ascetic's Life for Limited Duration (Paushadha Vrata)

This vow requires a person to live the life of an ascetic for a period of time. During this time one should retire to a secluded place, renounce all sinful activities, abstain from seeking pleasure from all objects of the senses, and observe restraint of body, speech and mind. A person follows the five great vows (Mahā-vratas) completely during this time. This time should be spent in spiritual contemplation, meditation (Sāmāyika), self-study, study of the scriptures, and worship of the supreme beings (Arihantas and Siddhas). This vow promotes and nourishes one's religious life and provides training for an ascetic life.

12. Vow of Charity (Atithi Samvibhāg Vrata)

One should give food, clothes, medicine, and other articles of one's own possession to monks, nuns, pious and needy people. Food should be pure and offered with reverence.

One should not prepare separate food especially for ascetics (monks or nuns) as they are not allowed to receive such food. Donation of one's own food and articles to monks and other needy people provides an inner satisfaction and raises one's consciousness to a higher level. It also saves them from acquiring more sins if they would have used the same for their nourishment, comfort and pleasure.

Peaceful Death (Sanlekhanā):

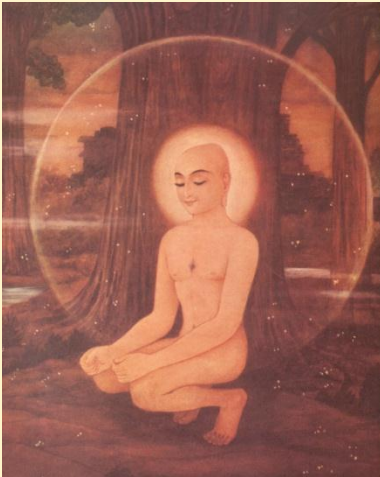
In the final days of life, a householder can attain a peaceful death if he/she truly follows the above twelve vows. A peaceful death is characterized by non-attachment to worldly objects and by suppression of passions at the time of death. The last thought should be of a calm renunciation of the body, and this thought should be present long before death.

It should be noted that Sanlekhanä is not a form of suicide or assisted death. It is usually performed by those who have led a very spiritual life and is undertaken in the presence of a guru.

Summary:

By practicing these twelve vows, a lay person may live a righteous life, advance towards a spiritual state where he works on conquering desires. While earning wealth, supporting his family, and taking up arms to protect himself, his family, and his country against intruders, a layman is taught self-restraint, love and equanimity. On one hand, a person is debarred from doing any harm to oneself, one's family, country, or to humanity by reckless conduct. On the other hand, by giving up attachments, he/she gradually prepares himself or herself for the life of an ascetic.

The practice of limiting the number of things to be kept or enjoyed by oneself eliminates the danger of concentration of wealth and in turn will help to minimize poverty and crime in society. Therefore, limiting the desires of individuals results in an ideal society.



Lord Mahāvira attains Keval Jnāna at the age of 42 in this Yoga posture known as Milking of a Cow posture

2. 108 Attributes of the Five Supreme Beings

Jains respect and worship the qualities of five very worthy personalities and they are known as Pancha Paramesthi, namely, Arihanta, Siddha, Āchārya, Upādhyāy, and Sādhu and Sādhvis (all ascetics). Jains do not worship them by name, but they worship their qualities and virtues known as attributes. There are a total of 108 attributes of the five supreme beings. Both Shvetāmbar and Digambar traditions define 108 attributes, but there are some differences. The Jain Mālā or rosary has 108 beads, which signify the 108 attributes of the five supreme beings. The 108 attributes are as follows:

Pancha Paramesthi	Number of Attributes
Arihanta or Tirthankar	12
Siddha	8
Āchārya	36
Upādhyāy	25
Sādhu	27
Total	108

Arihanta or Tirthankar

Arihantas have 12 unique characteristics as follows:

- The four main attributes are known as Atishaya.
- The other eight attributes are endowed by heavenly beings at the time of Keval-jñān and are known as Pratihārya.

Four Main Attributes or Four Atishaya

Vachanā	A Tirthankar delivers an extraordinary sermon.
Atishaya	
Jñān	The sermon delivered by a Tirthankar is well
Atishaya	understood by all human beings, animals, and heavenly beings in their respective languages.
Pujā	A Tirthankar is worshipped by all mundane souls of
Atishaya	the whole universe.
Apāyāpgamā	No calamities or diseases are present in the vicinity
Atishaya	of a Tirthankar.

Note - Some Jain literature indicates that Infinite Knowledge, Infinite Perception, Perfect Conduct, and Infinite Energy (the four Anant Chatushtay) are the four main attributes rather than above mentioned four Atishaya.

Eight Pratihārya - Endowed by Heavenly gods

Simhāsan	A divine seat from where Arihanta delivers his sermon.
Bhāmandal	A halo behind Arihanta's head is always present.
Chāmar	Heavenly beings wave diamond studded fans (Chāmar) to honor Arihanta's greatness.
Chhatra Traya	A three tier divine umbrella over the head of a Arihanta is always present, which suggests that the Tirthankar is the king of the entire universe that consists of three regions – Heaven, Hell, and Earth.
Ashok Vruksha	The Ashok tree under which Arihanta sits to deliver sermons.
Pushpa Vristi	A continuous shower of fragrant flowers.
Deva Dundubhi	A divine announcement declaring Arihanta's sermons.
Divya Dhvani	Celestial music accompanying Arihanta's sermon.

Some Jain literature expands the above 12 attributes to 34 attributes of Tirthankars also known as 34 Atishaya. Some differences exist between the Shvetāmbar and Digambar traditions in defining these Atishayas.

34 Atishaya of a Tirthankar - Shvetāmbar Tradition:

4 Attributes Present at Birth:

- Divine and healthy body, which is fragrant and without perspiration
- Fragrant breath
- Milky white, odorless blood and flesh
- Invisible food intake (diet) and excreta

11 Attributes attained at Omniscience or Keval-Jnāna:

- Eight attributes indicating absence of disease, enmity, calamity, plague, flooding, draught, famine, and political unrest up to a distance of 125 Yojan (ancient degree of measurement 1 Yogan = approximately 4 miles).
- The Tirthankar's sermon, though delivered in Ardha-Māgadhi language, is understood well by all, including animals, and is heard clearly up to 1 Yojan away.

- Aura or Halo (Bhāmandal) – A circle of light around Tirthankar's head.
- A total of 10,000,000 x 10,000,000 (=100,000 billion) human beings, heavenly beings, and animals can be accommodated within a space of 1 Yojan Square when a Tirthankar delivers sermons.

19 Attributes Created by Heavenly Gods:

- Wheel of dharma (Dharma-chakra) that moves with Tirthankar
- Chāmar
- A throne
- Three layered umbrella over the head of Tirthankar
- A flag (Dharma-Dhajā)
- Nine golden lotus flowers to walk upon
- A gold, silver, and jewel-laden fort (Samavasaran) for delivering sermons
- Visibility of Tirthankar's face from all directions while delivering sermons
- Ashok tree
- Thorns face downwards while Arihant is walking
- Trees bow down to Tirthankar
- Music from divine drums at the time of sermons
- Cool soothing breeze
- Circumambulation of birds
- Sprinkles of fragrant water
- Shower of fragrant flowers
- Hair and nails do not grow following renunciation
- Ten million heavenly beings always accompany Tirthankar
- The seasons are always favorable

34 attributes of Tirthankar - Digambar Tradition

10 attributes present at birth:

- Most beautiful body
- Body full of fragrance
- Body devoid of perspiration
- Body devoid of excretion

- Peaceful and soothing voice
- Unmatched physical strength
- Milk-like blood
- 1008 desirable birthmarks and features
- Proportionally built body
- Solid physique

10 attributes acquired upon attaining omniscience:

- Prosperity exists all around in the presence of Arihanta
- Walking without touching the ground
- Visibility of Arihanta's face from all four directions
- Total compassion
- Life devoid of obstacles
- No food required to sustain life
- Perfect knowledge
- No growth of hair and nails
- No blinking of eyes
- No formation of a shadow of body

14 Attributes Created by the Heavenly Gods:

- Facilitating a universal language
- Enabling all beings to get along with each other
- Clean air all around
- Clear skies
- Fruits, crops, and flowers flourish year-round irrespective of season
- Miles and miles of neat and clean grounds all-around
- Lotuses made from gold under Tirthankar's feet
- Sounds of reverential praises in the skies around Tirthankar
- Blowing of slow and fragrant breeze
- Fragrant rain
- Removal of all potential obstacles from the land
- Contentment all around
- Movement of the Dharma-chakra (symbolic wheel of religion) in Tirthankar's Samavasaran

- Presence of eight embellishments; Chhatra, Chämar, Dhajā (flag), bell, Kalash (sacred vessel), fan, swastika, and mirror around the Tirthankar

Siddha

Siddhas are liberated souls. They are no longer among us because they have completely ended the cycle of birth and death. They have destroyed all their Karma, and they do not acquire any new karma. This state of true freedom is called liberation. By destroying all 8 types of Karmas, Siddhas manifest 8 unique attributes as follows:

Eight Attributes of Siddhas

Attributes	Meaning	Name of Karma
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4 Attributes by destroying Four Ghāti Karma

Anant-jñān	Infinite knowledge	Jñānāvaraniya Karma
Anant-darshan	Infinite perception	Darshanāvaraniya Karma
Anant-chāritra	Perfect conduct	Mohaniya Karma
Anant-virya	Infinite energy	Antarāya Karma

4 Attributes by destroying Four Aghāti Karma

Avyābādha-sukha	Eternal happiness	Vedaniya Karma
Akshaya-Sthiti	Immortality	Āyushya Karma
Arupitva	Formlessness	Nāma Karma
Aguru-Laghutva	Equality among all Siddhas	Gotra Karma

Āchārya

The teachings of Lord Mahāvīr are carried on by the Āchāryas. They are the spiritual leaders and the heads of the congregation of monks, nuns and lay people. They possess the following 36 qualities:

Thirty Six Attributes of Āchāryas - Shvetāmbar Tradition

18 Attributes with regards to elimination of 18 Impurities

- 5 Attributes of self-control over the pleasures of the 5 senses
Touch, Taste, Smell, Sight, and Hearing
- 9 Attributes to follow 9 restrictions for observance of celibacy
Not to live where lay people (Shrāvaks and Shrāvikās) live

Not to sit alone with a person of the opposite gender
 Not to talk in private with a person of the opposite gender
 Not to observe the body of the opposite gender
 To only eat bland but pure food (not dressed with spices)
 To avoid food that produces impurity of the mind
 Not to adorn the body
 Not to remember past sensual pleasures
 Not to listen to the private conversations of others

- 4 Attributes to avoid the 4 types of passions
 Anger, Ego, Deceit and Greed

18 Attributes with regards to 18 Qualities to Acquire

- 5 Attributes pertaining to follow the Five Great vows
 Nonviolence, Truthfulness, Non-stealing, Celibacy, Non-possessiveness / Non-possession
- 5 Attributes related to observe the five codes of conduct regarding
 Knowledge, Faith, Conduct, Penance, Vigor
- 5 Attributes related to observing carefulness
 Walking, talking, obtaining alms, putting clothes and other things and disposing bodily waste properly
- 3 Attributes to restrain the three medium of activity
 Regarding activities of mind, speech and body

Thirty Six Attributes of Āchāryas - Digambar Tradition

Digambar tradition, however, mentions thirty-six attributes of Āchāryas as follows:

- 6 External Austerities
 Anashan (Not eating for a set period of time)
 Unodari (Eating less than needed)
 Vritti-sankshepa (Eating within the limits of predetermined restrictions)
 Material - Eat only a certain number of items
 Area - Eat only within limits of a certain area
 Time - Eat only once at a certain time
 Mode - Eat food only obtained or made by certain means
 Rasa Tyāg (Eating non-tasty food (reflection of temptation – example; Āyambil Tapa)

Käya-klesha (Penance, tolerating physical pain voluntarily)
Sanlinatä (Staying in a forlorn place and occupying minimum space)

- 6 Internal austerities
 - Präyashchitta (Repentance or remorse)
 - Vinay (Humility, Respect for others)
 - Veyävachcham (Selfless service to monks, nuns and needy)
 - Swädhyäy (Study of religious scriptures)
 - Dhyäna (Meditation)
 - Käyotsarga (Giving up physical activities and staying absorbed in the soul)
- 10 Religious Virtues
 - Kshamä (Forgiveness)
 - Märdava (Humility)
 - Ärjava (Straightforwardness)
 - Shaucha (Contentment - absence of greed)
 - Satya (Truth)
 - Sanyam (Self-control)
 - Tapa (Austerities)
 - Tyäg (Renunciation)
 - Äkinchan (Non-possessiveness)
 - Brahmacharya (Celibacy)
- 5 Ächär (Codes of Conduct)
 - Darshanächär (Codes of Acquiring Right Perception)
 - Jnänächär (Codes of Acquiring Right Knowledge)
 - Chäriträchär (Codes of Acquiring Right Conduct)
 - Tapächär (Codes of Austerities)
 - Viryächär (Codes of Exercising Energy or Vigor)
- 6 Ävashyaks (Essential Duties)
 - Devapujä (Prayer to Tirthankars)
 - Gurupästi (Devotion and service to Gurus)
 - Swädhyäy (Studying of Scriptures)
 - Sanyam (Self-restraints)
 - Tapa (Penance)
 - Däna (Imparting Knowledge and Protection of Life)

- 3 Guptis (Control)
 - Mano Gupti (Control over mind)
 - Vachan Gupti (Control over speech)
 - Kāya Gupti (Control over body)

Upādhyāy

This title is given to those Sādhus who have acquired complete knowledge of the Jain scriptures (Āgams) and philosophy. They teach Jain scriptures to other ascetics and lay people. Upādhyāys possess 25 attributes. These 25 attributes are the symbolic representation of the 25 Jain scriptures they study. These scriptures are as follows:

Twenty Five Attributes – Shvetāmbar Tradition

- 11 canonical texts (Anga Āgam) compiled by the Ganadharas, who were the immediate/first disciples of Tirthankar
- 12 canonical texts (Upāngas) compiled by Shruta Kevalis
- 1 scripture of proper conduct
- 1 scripture of proper practice

Twenty Five Attributes – Digambar Tradition

- 11 Canonical texts (Anga Āgam) compiled by the Ganadharas (same for all Jain sects)
- 14 Purva Āgam (Oldest Jain scriptures) compiled by the Ganadharas (same for all Jain sects)

Sādhu and Sādhvi

Jain literature defines 27 attributes of ascetics. Both Digambar and Shvetāmbar traditions have some differences in defining these attributes. Also, the Shvetāmbar literature defines two groups of 27 attributes.

When lay people (Shrāvaks and Shrāvikās) wish to detach from the worldly aspects of life and gain a desire for spiritual upliftment, they renounce their worldly lives and become Sādhus (monks) or Sādhvis (nuns). They must follow the five great vows known as five Mahāvratas

The great vows of monks and nuns imply not doing, not asking someone to do, and not appreciating someone's act of breaching of these vows by mind, body or speech.

5 Mahāvratas (Great Vows)

Ahimsa	Nonviolence	Not to commit any type of violence.
Satya	Truth	Not to indulge in any type of lie or falsehood
Asteya	Non-stealing	Not to take anything not given voluntarily.
Brahmacharya	Celibacy	Not to indulge in any sensual pleasures
Aparigraha	Non-possessiveness	Not to acquire more than what is needed to maintain day-to-day life

27 Attributes of Ascetics

Shvetāmbar Tradition (group 1)

- 5 Great vows to follow
- 5 senses to control – To control the pleasures of five senses; touch, taste, smell, sight, hearing
- 3 activities to control: mind, speech, and body (Three Guptis)
- 6 types of souls to protect
 - Protection of five one-sensed lives (water, fire, earth, air and plant known as Sthāvar souls) and one group of mobile living beings (two-sensed to five-sensed living beings grouped together known as Trasa souls)
- Observe restraints
- Not to eat before sunrise or after sunset
- Practice forgiveness
- Avoid greed
- Endurance of hardship
- Endurance of suffering
- Introspection
- Keep a pure heart

Shvetāmbar Tradition (group 2)

- 5 Great Vows (Mahā-vrata) to follow
- 5 senses to control – To control the pleasures of five senses; touch, taste, smell, sight, hearing
- 3 activities to control: mind, speech and body (three Guptis)
- 4 Kashāyas to avoid, which are the four passions: Anger, Ego, Deceit, Greed

-
- 3 attributes related to following the proper conviction or faith, knowledge, and conduct (Darshan, Jnän, and Chäritra)
 - 2 types of dhyäna to Practice - which are Dharma dhyäna and Shukla dhyäna.
 - 5 Activities and Regulations to Practice (5 Karan)
 - Practice of yoga
 - Practice total forgiveness
 - Disinterest in worldly affairs and interest only in removal of Mithyätva and Kashäya (Interest in liberation - Samvega)
 - Enduring hardships and suffering with equanimity known as conquering of Parishaha
 - Endurance and fearlessness towards death and associated pains, and also acceptance of voluntary death known as Sanlekhanä

Twenty Seven Attributes of Ascetics

Digambar Tradition

Attributes of the Digambar monks (Sädhus) vary somewhat, with one significant requirement that male monks are sky-clad, or do not wear any clothing.

- 5 Great Vows Mahä-vrata
- 5 Samiti
 - Iryä Samiti (carefulness while walking)
 - Bhāshä Samiti (carefulness in talking)
 - Eshanä Samiti (carefulness while receiving alms)
 - Ädäna Nikshepanä Samiti (carefulness while handling clothes or any object)
 - Pärishthä-pänikä Samiti (carefulness while disposing of bodily waste)
- 5 senses to control – To control the pleasures of five senses; touch, taste, smell, sight, hearing
- 6 Ävashyaks (Essential Duties - same as in Digambar Ächäryas)
 - Devapujä (Prayer to Tirthankars)
 - Gurupästi (Devotion and service to Gurus)
 - Swädhyäy (Study of Scriptures)
 - Sanyam (Self-restraint)
 - Tapa (Penance)
 - Däna (Imparting Knowledge and Protection of Life)

- 6 Other Attributes

Kesha-lochan (Plucking of own hair)

Asnāna (No bathing)

Bhumi Shayan (Sleeping on the floor)

Adanta-dhovan (No brushing of teeth)

Uttisthan-āhār Sevan (Eating food in standing posture)

Ekabhukti (Eating one meal a day only)

Some schools maintain monks (not nuns) wearing no clothes, as an attribute in this section. According to them monks have twenty-eight attributes instead of twenty-seven.

The Jain ascetics possess the above attributes. Their activities are directed towards the upliftment of their souls to the state of liberation.

3. Obeisance to Ascetics - Suguru Vandanā Sutra

Vandanā means paying respect to all ascetics such as Āchāryas, Upādhyāyas, and other Sādhus and Sādhvis. The complete obeisance to ascetics is done during Pratikraman by reciting Sadguru Vandana sutra.

सुगुरु वन्दना सूत्र

इच्छामि खमा-समणो ! वंदितं जावणिज्जाए, निसीहिआए,

अणुजाणह मे मिउग्गहं, निसीहि,

अहो-कायं काय-संफासं-खमणिज्जो भे ! किलामो ?

अप्प-किलंताणं बहु-सुभेण भे ! दिवसो वड्ककंतो ?

जत्ता भे ? जवणिज्जं च भे ? खामेमि खमा-समणो !

देवसिअं वड्ककमं, आवस्सिआए पडिक्कमामि, खमासमणाणं,

देवसिआए आसायणाए तित्तीसन्न यराए जं किंचि मिच्छाए,

मण-दुक्कडाए, वय-दुक्कडाए, काय-दुक्कडाए, कोहाए, माणाए,

मायाए, लोभाए, सव्व-कालिआए, सव्व-मिच्छो-वयाराए,

सव्व-धम्मा-इक्कमणाए आसायणाए जो मे अइयारो कओ,

तस्स खमा-समणो ! पडिक्कमामि,
निंदामि, गरिहामि, अप्पाणं वोसिरामि.....1.

Suguru Vandanā Sutra

icchāmi khamā-samano! vandium jāvanijjāe, nisihiāe,
anujānaha me miuggaham, nisihi,
aho-kāyam kāya-samphāsam-khamanijjo bhe! kilāmo?
appa-kilantānam bahu-subhena bhe! divaso vaikkanto?
jattā bhe? javanijjam ca bhe? khāmemi khamā-samano!
devasiam vaikkamam, āvassīāe padikkamāmi,
khamāsamanānam, devasīāe āsāyanāe tittisanna yarāe jam
kinci micchāe, mana-dukkadāe, vasa-dukkadāe, kāya-
dukkadāe, kohāe, mānāe, māyāe, lobhāe, savva-kāliāe,
savva-miccho-vayārāe, savva-dhammā-ikkamanāe
āsāyanāe jo me aiyāro kao, tassa khamā-samano !
padikkamāmi, nindāmi, garihāmi, appānam vosirāmi.1.

Meaning

Oh! Forgiving Gurudev, I want to bow to you, by keeping away all faults and by surrendering myself to you. By bowing my head, I ask your forgiveness for the faults that I may have committed while undertaking any religious activities.

While discarding all non-virtuous activities, I touch your feet. Please pardon me, if that has discomfited you in any way. I want to bow to you while inquiring about your wellbeing and atoning for any disrespect. Has your day passed peacefully and without much distress or discomfort?

Oh ! Gurudev, I beg your pardon for any violations of vows committed by me and I will refrain from any unworthy acts like anger, pride, deception, greed, hate, and dislike that violate the right practices of religion. I will atone for whatever faults I might have indulged in at any time. In your presence I atone for the same, and I will keep my soul away from all such sins in the future.



Believe In Yourself

Believing in yourself
standing for what you believe in
regardless of the odds against you
and the pressure that tears at your resistance
means courage

Keeping a smile on your face
when from the inside you feel like dying
for the sake of supporting others
means strength

Stopping at nothing
and doing what in your heart
you know is right
means determination

Doing more than is expected
to make another's life a little more bearable
without uttering a single complaint
means compassion

Helping a friend in need
no matter the time or effort
to the best of your ability
means loyalty

Giving more than you have
and expecting nothing
but gratitude in return
means selflessness

Holding your head high
and being the best you know you can be
when life seems to fall apart at your feet
and facing each difficulty with
the confidence that time will bring
you better tomorrows and never giving up
means believing in yourself

-Poem by Mary Ellen Joseph

A Very Empowering and Thought-provoking Poem

Slow Dance

Don't dance so fast, the time is short
The music won't last. You better slow down
.....You better slow down.

Have you ever watched kids, on a merry go round?
Or listened to the rain, slapping on the ground?
.....You better slow down.

Ever followed a butterfly's erratic flight?
Or gazed at the sun into the fading night?
.....You better slow down.

Do you run through each day on the fly?
When you ask how are you? Do you hear the reply?
.....You better slow down.

When the day is done! do you lie in your bed
With the next hundred chores, running through your head?
.....You better slow down

Ever told your child, we'll do it tomorrow?
And in your haste, not see his sorrow?
.....You better slow down.

Ever lost touch let a friendship die
Cause you never had time to call and say, "Hi"
.....You better slow down.

When you run so fast to get somewhere
You miss half the fun of getting there.
.....You better slow down.

When you worry and hurry through your day,
It is like an unopened gift thrown away.
.....You better slow down.

Life is not a race so take it slower
Hear the music before the song is over.
.....You better slow down.

Don't dance so fast. Time is short
The music won't last. You better slow down
.....You better slow down.

David L. Weatherford

Essence of Spirituality



Go not to the temple to put flowers upon the feet of God,
First fill your own house with the Fragrance of love...

Go not to the temple to light candles before the altar of God,
First remove the darkness of sin from your heart...

Go not to the temple to bow down your head in prayer,
First learn to bow in humility before your fellowmen...

Go not to the temple to pray on bended knees,
First bend down to lift someone who is down-trodden...

Go not to the temple to ask for forgiveness for your sins,
First forgive from your heart those who have sinned against you.

- Rabindranath Tagore